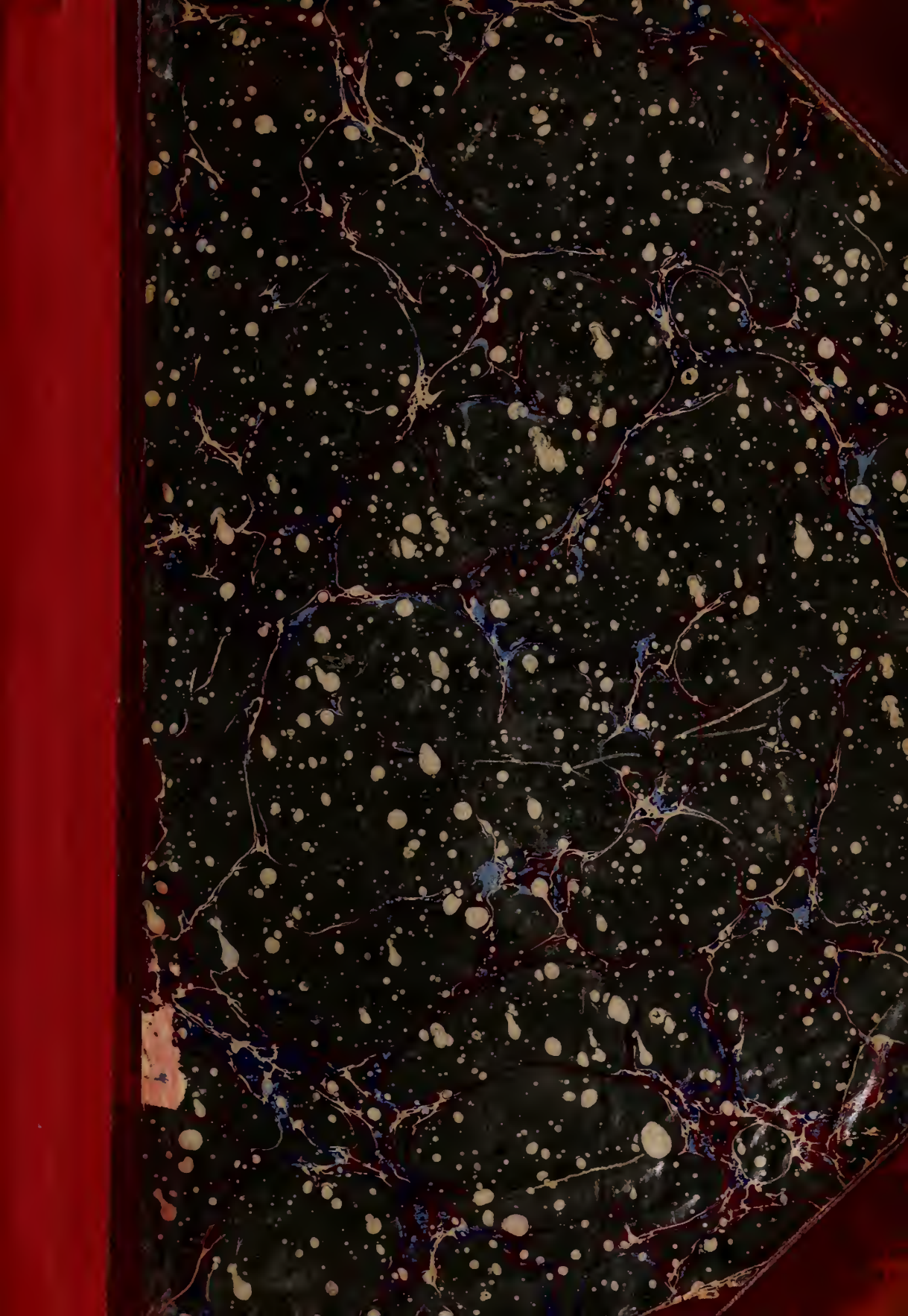

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WOMAN'S WORK FOR WOMAN.

VOL. XIV. JANUARY, 1899. No. 1.

THE very day that the newspapers chronicled the signing of the treaty of peace, a cablegram from Brazil announced Rev. J. B. Rodgers' acceptance of the proposal from the Board that he should be transferred to the Philippine Islands. Not that there are too many missionaries in Brazil, but that an experienced man is required for the new step.

NOW that Rev. W. H. Lingle has been detailed to make a tour of investigation in the Philippine Islands, it may be in point to recall another missionary's visit there more than fifty years ago. In 1842, Rev. Walter M. Lowrie was twice involuntarily in Manila, and his observations upon conditions there are interesting reading. Mr. Lowrie having left Macao for Singapore, a voyage he hoped to cover in thirty days, was alternately becalmed and tossed by monsoons in the China Sea for sixty-six days, when his bark made the harbor of Manila. There he stayed a month and, re-embarking for Singapore in a British merchantman, was wrecked a few days after in an awful storm and drifted in an open boat upon Luban, whence with his associates he made his way to Manila. Mr. Lowrie saw fifty-two priests arrive there in a single vessel from Spain. He was not allowed to preach, and, he adds, "there has never been a Protestant service in the Philippine Islands."

MANY are remembering Dr. Henry in his hour of trial; when they come upon his name in the Year Book, they may think of him and his daughter as tarrying a few weeks in California before returning to their changed home in Canton. Mr. Boppell, too, whose first Christmas in Africa must be a peculiarly desolate day, has a large claim upon the sympathy of the Church. See page 24.

THE Christian College at Canton, China, has been put on a new basis, and hereafter, following the method which obtains in the Syrian College at Beirût, the Faculty will not be members of the mission. Rev. O. F. Wisner, who was nine years missionary in Canton and is a trained educator, has been made president of the college and goes out early in the new year.

HIS MAJESTY the King of Siam has once again shown with what favor he regards the only Christian Mission in his country. He has both given our brethren permission to transfer the High School for young men to a fine corner lot on the east side of the river at Bangkok, and he has made a contribution of twenty catties, about $500 gold, towards the purchase of the new property. A nobleman has followed the royal example with a still larger gift. The growth of the High School and the erection of steam rice mills and saw mills near it, have made the removal necessary.

PLAGUE at Miraj, West India, in October and a death rate of eighty per cent. People were so panic stricken they would not remove corpses even of their own caste, and Dr. Wanless himself helped to lift bodies which had lain two days into the burial cart. Dr. A. S. Wilson inoculated everybody he could lay hands on and Miss Foster was courageously nursing in the plague hospital.

MORE than 16,000 persons were seen by Dr. Wishard and Dr. Mary Smith and their students, last year, in their dispensaries, on tours and in homes, besides 200 in-patients who were cared for at the hospital in Teheran city, Persia.

IN September, Mrs. Hunter Corbett, who went to China as a trained nurse, wrote from Chefoo: "I am now having from twelve to twenty in my small dispensary every morning. The pitiful thing is the number of neglected little children brought to me full of disease, their mothers being dead."

WE think there is no excuse for one's losing her way among the Women's Foreign Missionary Societies in our Church, after seeing the colored map on the opposite page. A worker wishing to communicate with her officers naturally writes to those of her presbyterial society, if she knows their names. Otherwise she addresses the officers of her Board (see cover of WOMAN'S WORK, p. 3), and if she forgets which Board is hers, let her look at the map.

AS shown by the colored map, our Women's Societies have supporters in 4,399 churches out of 7,635 connected with the General Assembly.

OUR friends in Japan carried off the palm last year for the amount of voluntary aid which, in proportion to their numbers, was contributed by them to the pages of WOMAN'S WORK FOR WOMAN. We thank them heartily in the name of from 50,000 to 80,000 readers.

THE home and foreign magazine for children, *Over Sea and Land*, is to be enlarged, with the new year, and made more than ever attractive at "the same old price," 35 cts. a year or 25 cts. each for five or more copies to one address. Order from Philadelphia.

WE have much pleasure in welcoming our new neighbor, *The Assembly Herald*, under the same roof with ourselves.

AMONG other items from Hamadan, Persia, Miss Leinbach notes that "while members of the Armenian Church seem cold and careless, many absenting themselves from public worship, the preachers do not preach to empty benches for they are filled with Moslems of the city and strangers from abroad."

THE vigorous demonstration accorded Mr. and Mrs. Finley on their return to Brazil, including the playing in their parlor of what in Larangeiras is called a "band of music," might have been too much for their sense of humor had they not remembered persecutions of past days. The sight of Roman Catholic as well as Protestant neighbors joining in a sincere welcome left room for only thankfulness in their hearts.

CURITYBA school has 130 pupils this season and, amid rival Roman Catholic schools, is known to Brazilians as "the best."

THE Third Interdenominational Conference of Women's Boards of Foreign Missions in the United States and Canada will be held in New York City, at the Broadway Tabernacle, Wednesday and Thursday, January 11 and 12, 1899. Executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference.

Preliminary meeting of secretaries, treasurers, etc., will be held Wednesday morning; reports from these meetings and a discussion of missionary literature in the afternoon. A missionary rally will be held Wednesday evening, to which everybody is invited. Thursday morning will be given to such topics as "Higher Education for Girls" and "The Kindergarten," on missionary ground, and Thursday afternoon, Mrs. Margaret E. Sangster will discuss "The Reaction of Foreign Missions on the Life and Unity of the Church."

THAT tour east of the Cambodia from which Dr. McGilvary returned four months sooner than he desired was the first in his long experience when he had "no symptoms of a chill" and was "by far a tour of the greatest promise that I ever had." The headman of ten villages accepted the Gospel and his own village began to keep the Sabbath, but a native official, backed by the French Commissioner, raised objection to the missionary's remaining to teach their "slaves." The request to leave was politely veiled under expressions of consideration for Dr. McGilvary's health, and the responsibility felt by the officials for his safety, but the real motive is not thereby disguised. Two Laos Christians were left behind to instruct the people.

A BEAUTIFUL Bible Reading exercise has come to hand, so printed that responses can be cut apart and distributed through the audience if desired. Published (1 ct. each, 75 cts. per hundred) by Woman's Board, Congregational House, Boston.

FOR the first time, a woman has been elected corporate member of the American Board. She is called "one of the most useful missionary workers in Minnesota," and her name was proposed by the churches of the State, not by the women's societies.

BOARD OF FOREIGN MISSIONS, 156 FIFTH AVE., NEW YORK.

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AT THE FRONT ANOTHER YEAR—1898.

WITH banners and drums, and the loud cheers of adoring crowds sounding in their ears, our brave boys were off by battalions to the War with Spain, last spring. They had not seen more than two months' service before squads of them, pale-faced already, were back among us on sick leave, and nothing was too good to give them and two months of soldiering were sufficient to make every one of them a hero in our eyes. The leaves had not fallen before they all were turning home again, and the War was done. It had cost our country two thousand lives and hundreds of millions of dollars. Now, military and civic honors for the living, monuments for the dead, the "Manila *Te Deum*" in the opera-house and the Nation exultant in victory!

Look away there to our little missionary army of seven hundred picked volunteers, spread out in a thin picket line across Asia into equatorial Africa, in front of fortresses which the nearer you get to them the more impregnable appear,—a line that winds on across Mexico and South America, where the maneuver is to set peoples at liberty whom Spain made captive long ago. How different it all is, to be sure! With these soldiers for Christ it is no brief campaign and then a mustering out. They enlisted for life. One tenth of the Presbyterian missionaries now on the field have been there twenty-five years, or more. But if they had been as reckless of life as the men at Tampa and other camps, or provision for them had been as inadequate, most of them would not have stayed long enough to master a foreign language. There is not an unfriendly element in the climate of Cuba or the Philippines, there is not an epidemic there, nor a single nauseating, unsanitary condition, but there is the same or worse in several of our missions within the tropics, where delicate American women, as well as men, spend their lives.

The conflict to the missionary hosts is sharp as well as long, and in the smoke of battle it often seems to them that they are losing, and when they do make a brilliant dash, or, like the fleet at Santiago, after long watching in front of the gate of opportunity, skillfully seize it before it can get away, there is no applause from the newspapers and their great Commander does not add a stripe to their sleeve—He only gives them more and more opportunities to seize. Now and again there is a halt in the march beside a comrade's fresh grave, and they sing to cheer their hearts:

"When friends beloved are called away
And shadows darken all our day,
The Master's voice, distinct and clear,
Falls gently on the listening ear—
Work on!"

. . . . . .

"The lives laid down at duty's call
Repeat the solemn charge to all—
March on!"

The Roll-Call of the Dead, for 1898, included five precious little children, besides three of maturer years and great promise, and missionaries as follows:

Mrs. W. J. P. Morrison, India, January 1.
Mrs. C. W. Mateer, China, February 18.
J. B. Thompson, M.D., Siam, March 30.
Mrs. Benj. Labaree, Persia, April 15.
Miss Fanny Wight, China, April 29.
Rev. M. M. Carleton, India, May 6.
Mrs. B. C. Henry, China, November 17.
Mrs. Chas. J. Boppell, Africa, November 20.

The last two have but just left us.

Mrs. Henry for a quarter-century has been knowing to all the good work of Canton Mission and a factor in it, as well as the center of a model home. She has been sinking for some months in California, tenderly watched over by Dr. Henry and their three daughters. Her last resting-place is in Pasadena. Mrs. Boppell had but just entered the vineyard and her gentle hands were not yet held out to tend the vines; but write her name after Harriet Newell's, for "this that she hath done shall be told as a memorial of her." Those who saw her among the young missionaries receiving their instructions, but last June, recognized a spirit refined and ripened, in a dedication of no common order. It should be said that soon after her arrival in Africa it was evident that a chronic difficulty of long standing would seriously handicap her in that climate.

Missionaries have taken furlough as usual, and, while no bands escort them up the street, we want them to know that they are desired, that the Church spreads her table for them and her fireside is warm. They do us good and they, with the little ones God has given them, are *welcome home*. Beautiful testimony was that borne by Dr. Lucas: "I want to say to the Board that I have been twenty-eight years in India and never had a grievance." And Miss Leete, just arrived home, says: "I have been seventeen years in Japan and never had a grievance with either Board. The New York women have been very good to me." The departures include sixty returning to their posts and thirty-eight recruits, to every one of whom we believe God has said, "My presence shall go with thee." The whole number enrolled is, now, seven hundred and one.

Resignations for the year were nineteen, most of them the expression of a life disappointment, and made necessary by failure of health.

And were there victories at the front, or did our banner trail? Yes, victories; and also, as in the church at home, the banner sometimes drooped. As to the final outcome, the missionary is never uncertain. He follows a Leader who is invincible, and therefore he is always on the road to ultimate victory. But this he does not know—whether the siege will be lifted in his day. Sweet, then, to his heart are the peaceful conquests of the year. No bells ring *jubilate*, no parade celebrates them, but there is joy in Heaven, and we enter into that joy without a shadow, for these are no San Juan victories of blood and the butchery of men.

Annual reports from the missions will soon be due, and when they come the story of the year will be a good one. We believe there is never a time but there is victory *somewhere* on the field. The incomplete story as we get it, month by month, indicates that.

New Year's Sunday—At Tokyo,—"Baptisms at all the churches with which I am connected."

January—At Pyeng Yang,—"Men walked over 200 miles with rice on their backs," to get the privilege of a Bible class.

February—At Hamadan,—"Two girls, Faith Hubbard School, united with the church."

February—At Ham Hung, Korea,—"Eleven received as catechumens."

March—Chefoo field,—"Was permitted to receive on profession of faith sixty-seven; makes eighty in four months."—Dr. Corbett.

March—Ningpo field,—C. E. Convention.

March–April—At Nan, Laos,—"Three men who had never seen a Christian teacher came long journeys to be baptized. I baptized two."

First quarter, 1898—Hoshyarpur district,—"Fifty adults baptized."

April—Pyeng Yang field,—"170 church members received." Bible class of 60 women, two walked 150 miles to attend.

April—Beirût church,—Children's Rally; 600 boys and girls.

April—Hiroshima, Japan,—Leper baptized.

June—Jalandhar field,—One village, 12 baptisms.

July—Hamadan,—"Two Moslem men openly joined the church."

August—Hamadan,—Faith Hubbard School, "two seniors joined the church."

Jan.–August—Ningpo church,—28 added.

May–August—Tokyo,—Joshi Gakuin, "13 girls became Christians."

October—Canton field,—Mr. Fulton "Baptized 57; baptized 285 adults during the year."

October—Bindki in Fatehpur,—A Brahman and a merchant baptized. "These young men well know that persecution awaits them."

October — Barranquilla, — "Inquirer's class formed of seven young men."

Jan.–Oct.—Pyeng Yang field,—Mr. Moffett "baptized 265 adults and received over 1,000 catechumens."

During the year—Yeung Kong,—"110 added to the church."

During the year—Seoul school,—"Five girls baptized."

During the year—Seoul field,—Mr. Moore baptized 120 adults, and Dr. Underwood, 237.

The trials connected with Mosul Station on the Tigris have been familiar to

our readers. In taking final leave there, we devoutly pray that labors and sacrifices of the past may be long blessed to the people, and that our successors of the Church of England may reap the harvest which we are not able to gather.

From several missions the coming reports will present loud calls for enlargement. From Nakawn in the south, the Siam Mission has heard a cry, "Go unto that great city and preach unto it the preaching that I bid thee." From Keng Tung in the north, the Laos Mission receives the same appeal, and at Vengurlé it is repeated to the West India Mission. It rests with the Church of God to say *how* far the waters of this river of life shall flow.

At the Mission Rooms there have been, this year, a number of what Dr. Ellinwood calls "pivotal days." One of these days was when the debt was wiped out; another, when the conference of young missionaries assembled; and a great "pivotal day" was November 14, when the Board cabled to Mr. Lingle of Canton Mission to go across to the Philippine Islands and report upon them as a field for gospel work. There is no standing still. Not yet may the Church proclaim her warfare accomplished, for this is not a summer campaign in which she is engaged.

THE YEAR TO COME—1899.

We are at the end of another year, and the last year of the great "missionary century" is about to dawn. The opportunities which our God gives us, for doing His work, slip past us like the moments,—soon they will all have passed. What shall distinguish this crowning year of the century in our work for the Master? Shall it be signalized by some great achievement,—some mighty deed? Let it rather be marked in our calendar of years as one in which we tried to do even the smallest things faithfully for the sake of God's dear Son; for it would really seem, when properly appreciated, that the quickest way to evangelize the world would be to enlarge your own missionary society, by adding all those to it who are not yet interested in this broad work. If your auxiliary grows, the Board grows, the mission force grows, and redeemed souls are multiplied. Let our controlling principle be, then, to aim at great things through smaller ones, and our motto, "*Whatsoever* thy hand findeth to do, do it with thy *might*,"—laying stress on the first and last words. And so, dear fellow-workers, a busy, hope-full, faith-full, love-full year to us all throughout our thousands of societies, be eighteen-hundred-ninety-nine.

(*Mrs. J. M.*) *Jane M. Miller.*

CHRISTIANITY AND WOMANHOOD.

[The distinguished author of *Unbeaten Tracks in Japan* and other books, in kindly sending us this article, says it is the substance of a speech and has appeared in one English publication. —EDITOR.]

Limits of space do not admit of tracing here the historical aspects of the elevation of the women of Christendom through Christianity, so I will sketch in a few words the position of the four hundred millions of women in continental Asia, as I have seen it in seven and a half years of Asiatic travel, and contrast it with our own.

In these Asiatic countries, the birth of a girl child, especially if she be a first born, is at the best a subject for condolence with parents, and none who have heard it can ever forget the wail of the Chinese mother for sorrow that a woman is born into the world. The prevalence of secret infanticide in India, and openly in China and elsewhere, attests the light in which girls are regarded—their birth a token that the gods are displeased with the mother; both parents regarding them as a bitter well-spring of anxiety and expense. At a very early age the girl is secluded in the women's apartments, and at her marriage at twelve or thirteen is removed to the seclusion of those of her mother-in-law, where she spends her time in menial offices. She prepares her husband's food, but he does not demean himself by eating with her. Faithfulness in the marriage relation

is not incumbent upon men, and is believed to be impossible for women without the protection of the harem walls.

It would not be possible to put into words the deep distrust which all Orientals, especially Moslems, have of women. Woman is regarded as of no account, not destined to immortality; motherhood her only title to a species of respect. In China, to teach her to read is counted the height of folly, and she is habitually spoken of as "the mean one within the gates." Polygamy, facilities for divorce, the disgrace which attaches to widowhood in India, and child marriage, enhance the degradation of the lot of our Eastern sisters.

INDIA WOMAN IN BURQA.
Typical of all the Orient.

The woman's house has none of the sanctity of home. I speak from extended personal experience in Turkey, Persia, China, Korea, and the native Malay states, where, owing to storms, or floods, or tribal outbreaks, I have accepted hospitality for days at a time in upper class native houses, making acquaintance, on the whole, with 140 harems. In rich men's houses there are often as many as 200 inmates. Privacy is unknown and impossible. There are legitimate wives and wives who have few legal rights; slave wives, discarded wives who are practically slaves, female slaves; aged women who act as spies and duennas, girl children, daughters-in-law, and women of several colors and races. They are totally illiterate; the favorite wives in rich men's houses, precluded by rigid custom even from such a light occupation as embroidery, graceful inanity an art to be practiced, without any possible outgoings in the direction of philanthropy or kindness; never crossing the threshold of their dwellings except in closed chairs, ignorant even of the road to their own houses, and of all the beauty of the revolving seasons. Their chief occupations are playing with their children, counting their jewels, changing their dresses, eating sweetmeats, dyeing and dressing their hair, painting their faces, staining their fingernails, smoking, sleeping, and practicing petty tyrannies and cruelties upon their slaves. Their recreations are the performances of singing and dancing girls and fortune tellers, shopping at home, and small dramas acted by their servants, full of a corruption of language and suggestion perfectly astounding.

In intellect these secluded women are not higher than children, but their circumstances foster an early and gigantic growth of the worst passions which deform humanity—envy, hatred, malignity, unbridled jealousy "strong as death and cruel as the grave," revenge, slander, greed, impurity—a leprosy of unholiness which affects well-nigh every home and heart, a foul atmosphere in which every generation receives its earliest impulses. There are no ideals, no examples of goodness to be studied, nothing to raise the thoughts. Influence is represented by intrigue. There are no duties in life other than those to children and parents-in-law, and no true companionship can exist between husband and wife. To be the mother of boys is a woman's highest aspiration.

In all the countries of continental Asia, girlhood with its charm, its indescribable winsomeness, its brightness and sweetness, its ofttimes noble aspirations, and not always reasonable hopes; its enthusiasms, its frequent alacrity of service, and the bright possibilities for its future, is altogether unknown. There is no middle platform between childhood and the loveless seclusion of wifehood. All that is good in a woman's nature is undeveloped and blighted; all that is evil is developed as in a forcing house.

To give anything like a correct idea

of Oriental womanhood, this sketch ought to have its details filled in and to be painted in much darker colors. The imperfect picture I have given represents womanhood under Hinduism, Islam, Buddhism, Demonism, and is a purely Oriental one.

In the days when Latins, Teutons, Slavs and Anglo-Saxons were heathen, women occupied a very different position from that of women of the East; and there is a risk of exaggeration if we attribute *the whole* of the freedom and enlightened influence of the women of Europe and America to Christianity. It is apparent that the Christian religion modifies rather than effaces racial characteristics and customs.

This is evident in the case of the Syrians and Armenians, who were Christian nations for centuries while our fathers were painted savages, and among whom women occupy a position of decided inferiority, not sitting down at table with the men and eating their leavings in becoming privacy. The Armenian bride is the drudge of her father-in-law's house, and may not speak in the presence of her husband's parents. Her tongue is so far liberated by maternity that she may talk to her child, but she may not speak freely till some years of this singular novitiate have passed by. Her education is totally neglected and, by custom and ignorance, she is incapable of knowing or understanding the wider interests of her husband. But Christianity has given to Armenian and Syrian women the blessings of monogamy, a seemly measure of freedom, purity in the household, rule in domestic matters, equal religious privileges with men, and the high ideals of the New Testament.

When Christianity came to Europe, with that wonderful elasticity which distinguishes it, it adapted itself, or rather incorporated itself with such national social customs as were not contrary to its spirit. It found women unveiled and with a certain measure of liberty and influence, and it left them so. It established new standards of mutual respect between men and women, of absolute fidelity in the marriage relation, of the duties of mothers to their children, of duties to servants, and all that group of virtues which ennobled the Christian matron and set her high above the finest examples of womanhood among Greeks, Romans, or Teutons.

Passing over the eighteen centuries during which the evolution of Christian womanhood has been proceeding, I will point out a few of its salient features. In the ever-blessed Founder of our faith we have the unique spectacle of a character which by combining the highest ideal of womanhood with the highest ideal of manhood, affords both sexes a perfect pattern on which to model their own lives. So that, in so far as the perfecting of the moral and spiritual nature goes, there is in very truth "neither male nor female."

While the false religions are made for men, Christianity, recognizing indeed inevitably different spheres of harmonious action, regards the souls, the lives, the work and responsibilities of both sexes as on an equal platform. It has developed women all round. It has taken away the reproach from unmarried life, which is one of the salient features of Eastern social systems, and has consecrated it, not in the seclusion of the cloister but to the hard work of the world; so that it is greatly by unmarried women that difficulties are faced and severe social problems are solved. It has made women invaluable and necessary coadjutors of men in all parochial, philanthropic and educational work. It has taught women that there is a duty to the State and to the fabric of society which cannot be evaded or shirked by the woman who is fashioning herself on the pattern of Christ. So, the freedom and high consideration which Christianity has bestowed upon us enable many hard-working and gifted women to evidence their gratitude for these blessings by service in many capacities. To us much has been given—of us much is required.

Formerly good women worked, each in her isolated circumstances, without the strength and cheer of association. The tendency of the age is to combination, and it is very apparent among our women workers. Throughout the world I have seen the Briareus arms of these linked associations stretched out, union adding strength, everywhere guiding and protecting the ignorant, succoring

the tempted; and in alien lands giving to the stranger the precious sympathies of home.

For all that Christianity has done for our womanhood we express our thankfulness best by endeavoring to extend the same blessings to others in the spirit of the question, "How much owest thou unto my Lord?"

Isabella Bird Bishop.

A MISSIONARY'S RETURN TO JAPAN.

It is pleasant to be in Kanazawa again after a year's furlough, among the Christians who are so dear to us. We return with none of the feeling of uncertainty that a newcomer must experience. We knew the difficulties as well as the joys that were before us, and we were thankful to reach these old familiar places in health and safety after our long, tedious journey. The Christians were extravagant in their demonstrations of joy at our return, and we could not but contrast the reception given us with that received when we first arrived at Kanazawa. [1879.—ED.] At that time there was not one Japanese Christian in all this part of Japan, and we were hated by the curious crowds that stared at us, because they hated the blessed name of our Master.

We arrived at midnight August 23, 1898, coming for the first time by train to Kanazawa. I cannot begin to tell how luxurious it seemed, even though the cars were not exactly a Pullman sleeper! The hard road up the western coast, which we have traveled so many years in *jinrikisha*, in *kago*, or on foot, taking two or three hard days to accomplish, was passed over in a few hours and it seemed just too good to be true. There is one river flowing through a desolate region about twenty miles from here, which I always used to dread. We had to get out of our *jinrikishas*, walk a part of the way over great boulders, be carried across innumerable little streams on the backs of coolies, and pulled across wider sections of the river in little flat boats. It seemed to rain whenever we were there and the startling variety in the method of procedure generally made the babies cry, so that, altogether, the two hours consumed in crossing were a great trial. It seemed like a dream to be whirled safely over in a railway car, in a few minutes, without even a change of position. This railroad is working wonders for this part of Japan, breaking down old prejudices and bringing in new light and civilization, and we like to remember that it was brought here through the efforts of one of our own Christian people.

As the hour of our arrival was to be so late, we sent word to the Christians not to trouble themselves to meet us at the station; nevertheless, quite a crowd of smiling faces were there, and the rest of the Christians we found waiting to welcome us at our old home. To our surprise they had beautifully illuminated the house and grounds, a glass lantern had been suspended between two of the tallest trees, to represent a star, while rows of ordinary red lanterns were festooned in various directions, and we passed through two arches from the gate to the front door. It was touching to see this proof of the affection of the people, and we were glad to think it was because we had brought to them the Word of Life, that they were so sincere in their welcome to the once hated foreigner.

We had expected to remain and work in Kanazawa until our little work-day was over, but the unexpected often happens in real life and so it has happened to us. The Mission has concluded that we are needed more at Osaka than here, so we are planning to move there. It is going to be a trial to leave this old home and work so dear to our hearts, but personal preferences must be put aside on the mission field and we do want to go where we can do the most good to the greatest number. Mr. Winn is so widely known in all this part of the country that it seems as if it would take a long time to gain so much influence in another place. However, we are quite willing to comply with the request of our fellow laborers. After making the great sacrifice of leaving children for this work, any other sacrifice seems trivial in comparison, and we would not for a moment hesitate to go wherever we can be sure the Lord is leading us.

(*Mrs. Thos. C.*) *Lila C. Winn.*

A TRIBE OF LAOS HIGHLANDERS.

The Kaws are one of numerous tribes in the highlands of this Laos country, north of the kingdom of Siam. From the few glimpses we have had of them they seem to be a hardy, industrious, and remarkably cheery people. Men and women work together in the fields. They fell trees on the slopes of lofty mountain peaks, plant a succession of crops of rice, corn, cotton, tobacco and opium. When their fields grow up with underbrush they simply move on, commit another wholesale slaughter of some of nature's noblest subjects, let them lie as they fall and plant their rice among the logs.

MOUNTAIN WOMEN OF KENG TUNG PROVINCE (NOT KAWS).

Their villages look very picturesque at a distance, nestled among the mountains, with a view which ought to inspire them, and I think must make them capable of high and noble things. They are always away from the traveled paths and almost inaccessible to horsemen. The people climb these hills, playing on a pipe made of a combination of reeds, clear, musical, almost martial airs, the women singing and spinning as they go, swift and sure-footed as a mountain goat. They seem brighter than some mountain tribes, perhaps because less addicted to the use of opium. On one slope we met a family of Kaws which I would not like to take as typical, but which showed the position of their women. First came a man leading a dog; at some distance behind him came a woman, bending under the burden on her back, hung by a strap across her forehead, her eyes almost starting from their sockets with the weight, great drops of perspiration rolling down her naked breast. Behind her came a child, also heavily laden, with a fever flush on his face and eyes too tired to even look curious at the sight of foreigners.

They seem to have no religious belief except the worship of ancestors and a few amulets and charms. At a temple in the district of Chieng Lap, where we were stopping on the occasion of the celebration of the New Year, we saw a number of Kaws among the crowd, but they were standing about the doors simply looking on. The first day the women were so shy I could not come within ten feet of them. I especially wanted to examine their bonnets which are marvelous to behold, but if one saw me looking at her closely she would slip away. Later on a company of six Kaw men came and asked for books. I said, "Have you any one to read them to you"? "No," they said, "we want to worship them." It is only at such moments that we realize the depth of the darkness we are trying to penetrate. It is well we do not feel it always, for I think we could not bear it. I called Mr. Dodd and he taught them for two hours. We found they were the same people whom Dr. Briggs photographed last year in their village.

Next day some women ventured into the temple and I came up behind one of them unobserved. She turned quickly, startled, but one of the men reassured her and she allowed me to take her hand and became quite animated. As a lesson in cleanliness, I allowed them to make the most of the contrast, for her hands were black, not so much from heritage

as from dirt. The Kaws say they never bathe, that it would give them fever, and I should think it would, the first time.

I examined her to my satisfaction. Her straight black hair, smooth and glossy with grease, was parted and combed down over the forehead almost to the eyelashes. Across the forehead were strings of beads, shells, agate buttons and Chinese cash, about six strings, with two or three hanging down each side of the face, finished with a tassel of colored chicken feathers. The front of the head was covered with three bands made of thin strips of bamboo nearly two inches wide, adorned with braided grasses, red and white seeds, etc. On the back of the head was a wooden bonnet with a peak over the back hair and festoons of beads, etc., across the back. The costume is all made of coarse black cotton cloth, rudely ornamented with beads and colored thread. It consists of a long, loose sleeveless coat, a kilt skirt and leggins to the ankles. A narrow sash around her waist had pockets in the ends, one containing tobacco and the other tinder, flint and steel, to furnish the long pipe which she held in her mouth. A long iron needle suspended around her neck was used to press the tobacco into the pipe. A large bag, hung on her back, held two little jugs of whiskey and quantities of sweetmeats given her by merit-makers at the temple.

Feeling suddenly faint, I went and sat down on my cot in the corner where Mr. Dodd, surrounded by a circle of men, was engaged in the tedious process of bargaining for a horse. Suddenly there appeared in the doorway a picture I can never forget: six or seven Kaw women, the centre one beckoning to me with hands and head, with an expression irresistibly coaxing and eyes shining with excitement from the boldness of the thing that she was doing. Three of them could talk broken Laos, so our mutual investigations were accompanied by a fire of questions and answers from both sides. My shoes were as usual a great curiosity. They coaxed so that I slipped one of them off and gave it to them, standing on one foot on the dirty doorstep. All fear had vanished; even the younger ones were so anxious for some attention they would come up and hold their heads down to let me examine their bonnets. Poor women! When I tried to tell them of Jesus there was little intelligence or interest: yet I think they could be readily taught, as they are easily won, but it would require the same close personal interest and contact. Their wistful faces and beckoning hands haunt me like a Macedonian cry. Who will help me to teach them?

(*Mrs. W. C.*) *Belle E. Dodd.*

KAW VILLAGES "NESTLED AMONG THE MOUNTAINS."

A MOSLEM RELIGIOUS SERVICE IN SYRIA.

To Western eyes and ears, Sidon affords many strange sights and sounds, and not least peculiar are the doings of one of the minor Moslem sects that meets in a small prayer-house adjoining the girls' seminary. No women attend and the more respectable of Moslem men hold themselves aloof, but it is frequented by sailors, fishermen and others to whom the exhilaration of Oriental music and the peculiar muscular movements connected with their "worship" offer great attractions.

KAW VILLAGERS AT HOME.
"Same people Dr. Briggs photographed." Page 9.

Years ago, when Lady Hester Stanhope, that "crazy Queen of Lebanon," as Whittier somewhere calls her, held court in the village of Jûn, she donated the money for building this "corner," where twice a week during a part of the year night is made hideous by the pounding of rude instruments of music, the rattling of huge tambourines and the howling of dervishes. Sometimes the people adjourn outside the house, with or without their instruments, and last evening, looking down from one of the barred windows of our seminary, we had a good chance to observe the performance.

High walls inclose a small space overhung with fig and pomegranate trees and spread with straw mats. Upon the latter were standing about forty barefooted men ranged around the wall, dressed for the most part in Syrian costume, all under the control of a venerable shiekh who went through all the physical motions of the others, but with less force than his more vigorous companions. There were no instruments, but the men moved together in perfect time, all swaying first to this side, then to that, emitting in unison the peculiar deep chest tones which only those trained for years can imitate perfectly. This guttural monotone would sometimes change to a wild outburst of Arabic phrases, when their bodies would move faster and faster, forward and back and from side to side. Those swaying bodies and the tossing *tarboosh* tassel of one man in particular, the hot, streaming faces and limber joints of the devotees, made a weird picture, like a curious fantastic dream. Seeing them made me realize to some extent what a hold their religion has upon them, and the abandon of fanaticism to which they and others like them are capable of being led.

The end came with a wild repeated iteration of a certain phrase and, suddenly, it was all over. Several of the men sank down, overcome with exertion, to rest where they were; the majority thrust their bare feet into low shoes and went out, and soon all was quiet.

Charlotte H. Brown.

A YOUNG TEACHER'S YOUNG SCHOOL IN BRAZIL.

Our little school opened here at Feira de S. Anna, with eleven pupils on July 12 and we have now (in September) fifteen. The first fourteen were all from the ranks of our Sunday-school, started a year ago, so that the entrance of the

fifteenth, an outsider, was hailed with special delight. This little fellow at once became interested in the religious services, always bringing two or three others with him.

THE "MITE WITH THE WATERMELON."

The first stone of our school building was laid amid much rejoicing of heart, August 25. Bad exchange and threatened famine cause a constant rising in prices of materials and labor, so that the building will cost more than we thought; still we trust to have the necessary funds, so that it may be ready for occupancy by February 1. Financially, the school has begun well. Five pupils are paid for by parents, four by one who is interested in them, and another, with the help of her sister, earns her tuition by sweeping and dusting the school-room. This is a valuable lesson for Brazilian children. Four others are half-pay pupils. The family from which three of them come has interested us much. They live in a little house across the square from us—father and mother, six little ones, and the great-grandmother who is at present keeping house for them. Sr. Meirelles earns the equivalent of thirteen dollars a month! When able, his wife helps out by sewing. The parents are earnest in their desire to bring up their children as they should, being willing to make any sacrifices to this end. This is different from many others who talk beautifully, but that is as much as their efforts amount to. It is pathetic to hear this mother tell how she has longed for the education of her children but until our school was started felt hopeless about it. She tried sending them to one of the public schools, but at the end of the first week she found them using, in all innocency, vile language they had picked up from their schoolmates. The general cry of all classes is that the public schools are worse than nothing.

The photographs enclosed I took some time ago. The mite with the watermelon was a frequent visitor during watermelon season, and it was our delight to watch him make off with his almost unmanageable burden. His home is in one of the little houses in the back-

BRAZILIAN BOYS.
From Miss Chamberlain's photograph.

ground of the picture; our house is at the right, only a small portion of it visible. The other picture shows a group of our bright-eyed Brazilian boys.

Christine Chamberlain.

FOLK LORE IN THE FAR EAST. I.—INDIA.

This morning as I sat in the verandah of Sháhzádí Begam's court, I noticed some immensely tall grain with remarkably small seed ears growing there. It seemed a sort of millet. I asked its name, and my question brought out the story of its origin, a story *sunne ke láiq* (worthy of hearing), as the Hindustani idiom has it.

Sháhzádí Begam took up her parable

thus: "That, Mem Sáhib, is *bájrá* (giant millet). Once upon a time, in the age of his Honor, Moses Sáhib, the people petulantly called to God for rain. 'Give us rain,' they cried, 'rain every day, that our fields may be fair and flourishing.' His Honor, Moses Sáhib, expostulated but they would not hear. Then God sent them rain, showers every day, and, to their joy, the corn sprang up to wondrous height. 'Now,' said they, 'we shall see plenty in the land.' But when they found that, notwithstanding all the wealth of leaves, no grain had formed upon the ripening stalks, delight was turned to sorrow. With their grief they came to Moses, who thus answered them: 'You could not trust our God to send us what is best, and now you taste the fruits of your own foolishness.' 'Yes,' they wailed, 'we see; but must we and our children die for this, our unbelief? Pray thou to God for us.' And so the prophet interceded for the people.

"God answered him: 'Distrusting both the love and wisdom of Divinity, the people urged that rain should fall according to their will. I gave them their desire. One way leads forward to deliverance. Let them now burn the standing corn.'

"At this reply the people wept yet still more bitterly. The fodder gone, our cattle too will die!' Then sternly said his Honor, Moses Sáhib, 'and do you yet rebel?' Straightway *he* kindled the fire in the fields, and as it burned the people mourned, lamenting. But when the fire was past, at God's command they sifted all the ashes, and from the cinder there came forth strange seeds, grain before unknown—millet, rye and barley—bread for the people in abundance. And so," Sháhzádí Begam said, "God makes man's wrath to praise Him." *Effie Hallock Braddock.*

A MISSIONARY WIFE OF SIXTY YEARS AGO.

October 14, 1837, a party of missionaries went down the Delaware River from Philadelphia to New Castle, Del., to sail for the Lodiana mission, in India. There were the Rev. and Mrs. John H. Morrison, the Rev. and Mrs. Henry R. Wilson, Mr. and Mrs. Reese P. Morris, and Mr. and Mrs. Jas. Craig. Not one of them is now living, the last, Mrs. Jane Wright Craig, having died at Norristown, Pa., Dec. 1, 1896, in the eighty-first year of her age.

In those days, a journey to India meant a six months' voyage on the ocean. So, having broken their journey by a week on the Island of Madeira and a brief stop at St. Helena, the party landed at Calcutta early in April. The only way of reaching the interior of the country was by boat up the Ganges, and as it was the time of low water, they were obliged to wait at Calcutta six months longer before they could proceed to Lodiana.

Mr. and Mrs. Craig reached Saharanpur, their appointed station, Dec. 23, 1838, over fourteen months after leaving America. They were gladly welcomed by Rev. J. R. Campbell, D.D., who had gone out two years before.

A severe famine in the previous year had left many orphans to be cared for. The government officials were only too glad to hand the boys over to the missionaries' care, and thus was started the boys' orphan school, which still exists. Mrs. Craig, debarred by family cares from active work of the mission, did what she could in training the servants of her household.

Her husband* died Aug. 16, 1845, leaving her with five little children. In that climate it is necessary that interment be made very soon after death. To secure the services of an undertaker was impossible, as the nearest was fourteen miles away; so Dr. Campbell, with the assistance of a native carpenter, fashioned the coffin, and Mrs. Craig helped them to cover it with cloth which Mr. Craig had purchased for a suit of clothes. There was no burial-ground connected with the mission, for Mr. Craig was the first missionary who had died on Lodiana field. No burials were allowed in government ground unless the service of the Church of England was used. Naturally, Mrs. Craig preferred the service of the Reformed Presbyterian Church, from which she and her husband went to India, and so the burial was made in their own com-

* His associate, Mr. Campbell, wrote: "I never knew a man of greater integrity and uprightness." See *Foreign Missionary Chronicle*, Feb., 1846.—Ed.

pound. Thus the mission cemetery of Saharanpur was located.

The work which now confronted Mrs. Craig was enough to appal the stoutest heart, but, trusting in that God to whose care her loving husband had left her and her little ones, she bravely took up her burden. At this time she was not quite thirty years of age. Of Scotch-Irish birth, she had inherited the sterling qualities of that sturdy race, and having been deprived of her parents when a little child she was thrown upon her own resources, and thus developed that self-reliance and independence of character which never left her and which made her the woman she was.

Leaving her home in India, she reached Calcutta in January, and while waiting there for a vessel to sail for America, one of her little boys was attacked with cholera and died in a few hours.

The long voyage safely accomplished, and again back in Philadelphia, Mrs. Craig at once set about the support of her little family by opening a school for small children. She finally came to Norristown, Pa., where for many years she had a large number of scholars, many of them now the middle-aged men and women of the town.

In 1870 her oldest daughter, Margaret, went out to India and taught successively at Lodiana, Dehra and Rawàl-Pindi. She died at Murree, in 1890, having spent nearly twenty years in India.

In 1885 Mrs. Craig gave up teaching and for ten years lived a quiet, retired life. Softly, gently the end of her journey drew near and the morning came when she was Home at last.

Annie H. Craig.

[Sabbath, the day following Mr. Craig's death, his young widow had the strength of soul to carry her infant, only three weeks old, into the place of worship, for baptism.—ED.]

JUST REPORTED FROM KOREA.

At Sa Hoi Kol, half way between Pyeng Yang and Cha San, is a small group of people who were gathered and taught by a traveling woman peddler, from the Pyeng Yang Church. Soon after this woman had begun instructing these people and they had begun to observe the Sabbath and to destroy their evil spirit fetishes, the people of the neighborhood broke up the meeting, beat and bound the woman, dragged others out by the hair and threatened all. The result is a determined, faithful little band there. The people have been won to friendship by a visit from our Pyeng Yang helpers, and I enrolled eleven catechumens last month (September). *S. A. Moffett.*

FIRST MISSIONARY CHARTER IN THE ENGLISH LANGUAGE.

AMONG precious documents to be found in the Lenox Library, New York, is an original copy of "The First Missionary Act." It is about twelve by eight inches in size, is printed in English black letter, paged 407–412, and bears on the title page: "An Act for the promoting and propagating the Gospel of Jesus Christ in New England." The Act was promulgated by Cromwell's famous Long Parliament, July 27, 1649, or six months after the execution of Charles I. After the Restoration the charter was renewed with the name expanded into: "New England and *parts adjacent*." Upon the last phrase depended the future of this charter.

The original Act was instituted because of the success with which colonists upon our shores were laboring to convert their Indian neighbors. It opens with the following words:

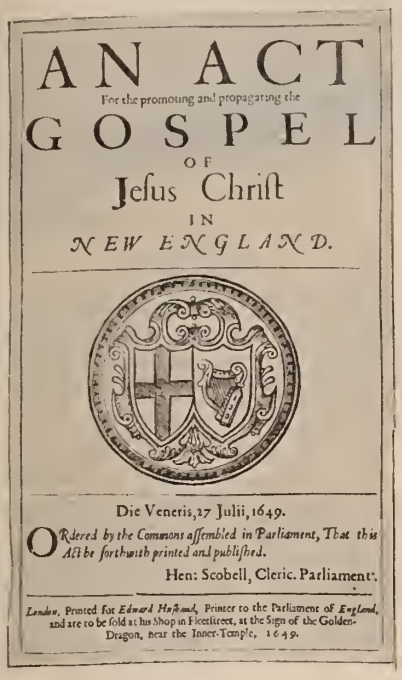
"Whereas, the Commons of England assembled in Parliament, have received certain intelligence by the testimonial of divers faithful and godly Ministers and others in New-England, that divers the Heathen Natives of that Country, through the blessing of God upon the pious care and pains of some godly English of this Nation, who preach the Gospel to them in their own Indian Language, give great Testimony to the power of God drawing them from death and darkness into the life and light of the glorious Gospel;—who not only of Barbarous are become Civil, but many of them forsaking their accustomed Charms and Sorceries and other Satanical Delusions, do now call upon the Name of the Lord . . . attending on the Word preached, teaching their children . . . betaking themselves to one wife, putting

away the rest . . . all which considered, we cannot but rejoice and give glory to God for the beginning of so glorious a propagation of the Gospel."

The Act declares that to complete this success "universities, schools, nurseries of literature" must be provided, "furnishing of which will be a burthen too heavy for the English there . . . having in a great measure exhausted their Estates in laying the foundations of many hopeful towns and colonies in a desolate Wilderness." It was therefore enacted that "a corporation of sixteen persons, citizens of London," should constitute a Society to further this missionary work in America, and it was directed that a general collection for this "great and pious undertaking" should be made through all the parishes of England and Wales. The Act was to be read "in all the congregations," and responsibility was laid upon "ministers, church wardens, overseers of the Poor and other well-affected persons . . . to go with all convenient speed from house to house to every of the inhabitants and take subscriptions."

The result of this collection was a sum of twelve thousand pounds. It was invested in real estate in London and elsewhere, and the income forwarded to persons in America who were appointed "Commissioners" for its disbursement in meeting the salaries of missionaries and school teachers among the Indians.

When the War of the Revolution broke off this happy co-operation between the mother country and our colonies, it became necessary to legislate anew regarding the disposal of the missionary fund. Then it was they fell back upon the phrase which had been introduced into the Restoration charter—"parts adjacent." It was decided that anywhere in Canada was "parts adjacent" to New England, and the money which the proud young Republic had forfeited was from that date turned aside to England's loyal daughter on the North, and to this day it is swelling the beneficent stream of aid to the Indians of British Columbia.



AN ACT
For the promoting and propagating the
GOSPEL
OF
Jesus Christ
IN
NEW ENGLAND.

Die Veneris, 27 Julii, 1649.

Ordered by the Commons assembled in Parliament, That this Act be forthwith printed and published.

Hen: Scobell, Cleric. Parliament.

London, Printed for Edward Husband, Printer to the Parliament of England, and are to be sold at his Shop in Fleetstreet, at the Sign of the Golden-Dragon, near the Inner-Temple, 1649.

TITLE PAGE OF "FIRST MISSIONARY ACT."
From copy in Lenox Library.
[Photographed for Woman's Work for Woman.]

The first regular missionary periodical was published by Francke, in 1710, at Halle, Germany, where it continued to be issued by the Orphan Press till 1880. At Halle was also produced the first distinctive missionary hymn, Bogatzky's "Awake, thou spirit of the first witnesses."

Dr. Mary Eddy, Syria, mentions one of her patients, "a young farmer very tall and strong but fearfully cross-eyed. 'Will you fix my eyes?' he said. How far away is your village?' He replied, 'Two hours.' 'Well,' I said, 'Go home and wash your face and head-covering and I will do your eyes.' He had chronic granular affection of the lids and had heard that I remove granulations with an instrument, while I supposed he desired to have his eyes straightened. He came the next day and when the operation was completed I gave him the mirror to view the improvement. He gazed at himself open-mouthed. He had never heard that eyes could be straightened and you never saw astonishment and rejoicing struggle for utterance as in that poor fellow's case. He went home and sent me all the lame, the halt and the blind from his place."

AFRICA.

[The following is the first letter from Mrs. Boppell which we are permitted to print, and is likely to be the only one. It was closed Oct. 13. The opening paragraph shows how the interval was spent between the Conference in New York in June and their sailing for Africa in July.—EDITOR.]

ANGOM, WEST AFRICA, September 28, 1898.

. . . After a short stay in Philadelphia with Mr. Boppell's parents, we went directly to my home in Lexington, Virginia—a place dear to all Southerners because there rest the remains of our two generals, Lee and Jackson. Is is also a university town, and it was while Mr. Boppell was at Washington and Lee University that we became acquainted. I have lived there all my life. It has been the home of my father's people since before the Revolution, so you know what the associations are to me. We have a very large connection, and when I returned from the Conference I was kept very busy making and receiving visits.

God has been very good to me, and enabled me to trust my dear ones to Him in a way that surprises my weak faith. This is the only trouble I had in leaving—the thought of giving them pain and leaving them lonely.

I must hasten to tell you something of our journey, which was quite prolonged, as we only reached Gaboon on the 6th of September. The passage was a pleasant one in every respect, except that I am a very poor sailor and suffered more or less with seasickness throughout the whole journey. We were very fortunate in getting on the Niger, Capt. Davis' boat. He has brought out so many of our missionaries and knows many of them personally, that we felt at home with him at once and he made the trip especially pleasant for us. We had the pleasure, too, of meeting many of the dear missionaries of our mission. The three ladies from Benito had been up to Victoria on a little vacation and were returning on our boat, so we had the privilege of being with them a week. They were so lovely, my heart went out to them at once. We went ashore at Batanga, and met all there, and at Baraka we found Dr. and Mrs. Cox and Mr. Hickman besides those regularly stationed there. We had a pleasant stay of several days and Dr. Nassau brought us up to Angom. We find our station such a beautiful place, and Dr. and Mrs. Bennett such pleasant, helpful associates. If we had our choice I am sure we would have selected Angom. At present we are unsettled as we have no house, but we hope to get it up as soon as possible. We have two rooms in separate houses and take our meals with the Bennetts, which is very nice indeed, but I feel anxious to try my abilities as a housekeeper.

The church members are scattered and many have died. Mr. Boppell is trying to trace them and the "inquirers." He preaches through the interpreter at present. It makes my heart ache to see these poor women, some of them quite old, going by with the heaviest burdens on their backs and the men sitting in the palaver house. "Real men" don't work, they say; that is what women are made for. . . . .

With much love, I am, faithfully yours,

Sadie A. McC. Boppell.

BRAZIL.

LETTER TO CHRISTIAN ENDEAVORERS.

REV. R. F. LENINGTON of GUARAPUAVA, in Parana, wrote Sept. 17, 1898:

Within a few months I had the pleasure of helping ordain the Rev. J. M. Higings, one of the first fruits of the theological seminary in San Paulo. The church in Curityba, which called him as its pastor, now becomes self-supporting, and we trust that under the leadership of its young, enthusiastic pastor and his bride, it may go mightily forward in the winning of this land for Christ. This young man is one of four Brazilians who this year take up pastoral work, and there are now some thirteen students in the seminary.

A few weeks after this ordination, Rev. G. L. Bickerstaph and I had the joy of dedicating a new chnrch building at Mandury, one of my out-stations. I also received two new members there. The church numbers only twenty-two members, but they have built a neat little frame building, well adapted to their needs. This makes the fourth church edifice in Parana after only fourteen years of work here, and two others are already in sight.

These facts will show you that the work goes forward, but it has to face fearful opposition, as the Master said. We see over and over again the truth of the Savionr's words, "A man's foes shall be they of his own honsehold." A man has been attending services here regularly and has come to accept the Gospel. A short time ago he made a visit to the home of his youngest daughter, who as soon as she saw her father, said, "O papa, I hear you have become a Protestant. It is not so, is it?" "Yes, my child," he replied, "I have become a Christian." "O papa, don't talk that way; you will snrely go to hell." His wife and all his children are heartbroken at the thought of the husband and father going to perdition. It is the natural result of their training from childhood.

WIDELY SEPARATED BATTALIONS.

I hope you have all had your eyes opened by the war to the practices and teachings of the Romish Church. As yon see what it has done in Cuba, the Philippines and elsewhere, yon can only see what it has done for Brazil and all South America. We are so glad the war is over, and pray that now these lands may be brought under the influence of the Gospel. I suppose that from your societies young men hastened to the front and you followed them with your prayers and loving interest. I trust that you pray as often and as earnestly for your volnnteers on the Brazil battlefield. Oh, friends, are we, the fighting army of Jesus Christ, as earnest and energetic in the conquest of the world as onr brave army boys were in this war? You would have been grievously disappointed if our army in Cuba had camped out and given itself up to dancing and card playing while the enemy entrenched itself. What does Christ think of His professed soldiers? Are we camping or fighting? Can your pastors depend on you every time? Do your Sunday-school superintendents and Christian Endeavor presidents know where you are in every attack? You and I are in widely separated battalions, but before leads the King. Let us be up and on; with faith in our Leader strike bravely and hard until "He shall come whose right it is and rnle over all."

JAPAN.

Mrs. McCauley arrived in Tokyo Sept. 5, whence, after a severe attack of neuralgia in the face, she wrote on Oct. 8, 1898:

Yesterday one of my teachers came with her food bill for September, and it was within one *yen* of her entire salary. She has two children to clothe, rent to pay, and a sick husband who will probably never do anything again to support his family. She had sold all her best clothing to get on, and owed for the entire living for September. Everything is nearly donble in price what it was when I went away, but the prospect of a good rice crop this year may help on prices. All food coming into the country will have an added duty of about twenty cents on the dollar from Jan. 1. This means more to us than to the Japanese.

COMPETITION.

A large government school has opened almost nnder onr shadow. Tuition is only five cents a month higher than in ours, so our first-year class is smaller by twenty pnpils. The boom of this new school may wear off, but it is nice to go to a school of fifteen hundred children with uniform caps, and if parents can possibly afford it they will send them there. I have one hnndred and sixty-five in attendance at Shiba school. The two head teachers are the same as the past six years, which gives ballast. Bnt you can see how much I have had to occupy my time. Two schools, two daily preaching-places, a Bible woman, a family of four (an old woman and three Japanese children)—all bring separate accounts and plans of work, taking hours and hours of talk; and little difficnlties to adjust that you must handle with the greatest caution or you will offend these inflammable people; these require the wisdom of an angel and the patience of a saint. I am neither the one nor the other and ask your constant prayers for wisdom to do as Jesus would have me do.

KOREA.

Mrs. Cyril Ross, M.D., having returned from Japan with a purchase of some spectacles, wrote from Fusan, Sept. 28, 1898:

With my new glasses I hope to be able to get good service from my eyes and avoid wretched headaches. We are fortunate in having a good ocnlist as near as Japan.

I have learned to love my new home very much. It is a prettier and more comfortable

home than we had hoped to find awaiting us in this land, and we appreciate it all the more since we had come expecting to be happy in a less pleasant situation. I expect to like the Korean people when I have learned to talk to them, more even than now. My one great disappointment has been that I have not been able to do as much language study as I had hoped, not having realized how much time is required to take care of a home out here. There will be opportunity for me to do some medical work in connection with Dr. Irwin's dispensary whenever I find myself able.

A PRETTY SIGHT FOR KOREA.

Miss Chase went over to Deer Island last Sunday, at the request of a Christian there, to start a Sunday-school. He and his wife and several servants in their household are letting their light shine. Stopping there one afternoon, Dr. Irwin and I saw a pretty sight. This husband and wife sat together studying their Bible. It gave evidence of use, for passage after passage was carefully marked. We do not often see a Korean husband and wife sitting together in that friendly way, and we were in a mood to specially appreciate such a scene, having just left a heathen home where a suffering woman, even after her friend had brought us, refused our aid, wishing to pray to the devils a little longer.

SIAM.

MRS. CHAS. ECKELS wrote from their station in August, 1898:

. . . We have now been in Petchaburee a little over a month having reached home July 5, just two months from the time we left my father's house in Missouri. We had a delightful voyage all the way, no storms and no high seas. Baby grew rosy and plump on the Pacific and proved a splendid little sailor. We lived on deck all day long, and the pure salt air seemed just the tonic she needed. We had to wait ten days in Hong Kong in their hottest season, the only unpleasant part of our journey.

We enjoyed a day in Honolulu very much. One of Dr. Happer's daughters, Mrs. Frank Damon, my second cousin, lives there. Her husband has charge of a promising school for Chinese boys. They are very hospitable to all missionaries passing through. I suppose they entertain a hundred or more in their own home each year.

Because of the plague in Hong Kong, all ships were quarantined a few miles from the mouth of the Bangkok River, so we had two days to wait there. It seems good to be settled in our own home again. The first three Sabbaths Mr. Eckels spent with the three village churches. It is uncertain yet whether our work will be here or in Ratburee and we shall not know until Mission Meeting.

MRS. F. I. LYMAN wrote from BANGKOK in the summer:

. . . . Miss Bates having to go home, I was asked to come to Wang Lang to fill her place in the girls' school. I much dreaded leaving the "still waters" and "quiet pastures" of Petchaburee, but the Lord made it clear that I must come. I have now been here a month and feel that I am fitted into the work. I still study the language daily. I have worked faithfully, but I have not done as well in it as many other missionaries after living here one year and a half. . . . Every day Christ has been precious to me. I cannot tell you what a wonderful Saviour he has been.

Having lived at Ratburee, Petchaburee and now in Bangkok, I see the needs of each station. We are pleading for a blessing on the school. There is a small band of King's Daughters and they are seeking His face with true and honest hearts, consecrating their all to Him, and beginning to have longings for other unsaved girls about them. Oh, pray with us for a refreshing here. These people have never seen the power of God. Pray, pray for us! We as missionaries need to keep the gateway of faith constantly open in ministry to men. We must be filled all the time in order to help these souls about us.

We are all thankful for Hamilton King, our

NEW U. S. MINISTER.

He is going to live out the life of Christ in his position, and this is no easy thing to do. We had a delightful evening together Fourth of July. Can you imagine how closely we Americans are bound together over here? How thankful we were over the great victory God gave us that day, although our hearts were saddened as yours were over our boys laying down their lives for their country.

LAOS.

MISS GRIFFEN, who, in Miss McGilvary's absence, has at present entire charge of the girls' school, wrote from CHIENG MAI in the summer:

Since the close of school, the last of May, I have been giving some time to visiting among the people. Sometimes I go in the morning to a Christian village and spend the day there. On one such day I visited eighteen houses. Again, I was gone the greater part of two

days and a night and visited only seventeen houses. I expected to take in all the Christians in that vicinity, but was told I would need to plan to stay several nights to do that. Having to make a choice, I gave the homes of the school girls the preference.

I speak of visiting "houses" rather than families, because a house is more apt to contain more than one family than not. I make one house to which I am invited my stopping-place, and visit others from there. I find Sunday-schools and Christian Endeavor Societies wherever I go. In the course of two months I have visited ninety houses, beginning with my near neighbors.

We had two deaths in school this last term. One was a day pupil from the city. A girl came to me at noon asking permission for Boon Pan to lie down in the dormitory. Twenty minutes later I was called and found the child in convulsions. After working over her a few minutes, I sent for Dr. McKean, who got there about the same time that her parents arrived. The medicine given quieted her, but she was taken home unconscious and died two days after. She left her home never to speak to her family again—an only daughter. The parents were not Christians, and it was the child's first term in school. The other death was that of a girl of sixteen, in the first class and a boarder. She was ill of fever some weeks, and passed away Easter Sunday. She had thought she would not recover, and had told what to do with her books and other little belongings. She said she would like to live and work for God, but was willing to go if He called her.

PERSIA.

CHEAP TOURING.

Miss Annie Montgomery of Hamadan wrote from Leelâhân, Sept. 6, 1898:

. . . Since August 24 I have been away from Hamadan. My table has been a box about two feet square, in which are packed a little rice flour, sugar, jam, dry beef, cheese, and a few other things. As I do not drink tea and often cannot get milk, I have swallowed a good deal of hot water and sugar. It has not cost much to live. One feels surprised how little is really necessary to keep the body in life. One morning I started without eating anything but a few biscuits, and on the way nibbled some gingercakes, but I rode very comfortably till 10.30, when we reached our stopping place. Then I got boiled eggs, bread, sugar and water, and lay down and had a sleep, while the women waited impatiently to see me. Then I sat out on the porch in my folding chair, while they clustered round on the mud floor; soon the place was so crowded that we had to go on the roof and there, till evening, I tried to show them their need of the Saviour who is waiting to receive, to pardon, to bless and save them. So, *in every station*, ten, twenty or thirty, sometimes thirty-five, women were reached with the Gospel.

A PLEASANT BREAK IN THIS JOURNEY

was my visit in Sultanabad, which is headquarters of the carpet industry, controlled by foreigners. I slept at the house of the one poor, lone, foreign lady there, but we were really guests of the three bachelor gentlemen, who have beautiful houses there. Miss Smith and her brother and I dined with them every evening and had loads of flowers, all the time, from their garden, and they were as kind to me as brothers. It is nice to be an old lady and have people so very good to you!

I need not tell you the way we travel. Up at 2 A.M., so as to get off in the cool of the morning; dress, fold your bed, put it in a bag, sit down by a little box and eat breakfast, call the men and have prayers. While they load the horses, I sit down on the door-sill and write letters, or, if an early bird of a woman comes, slip my pen into my bag, and read and talk to her of Christ. After much waiting, loads are ready and I mount my faithful little horse, for which I am so thankful, and we ride out as the first faint glow of morning is gilding the east. We march on till 10, 11 or 12 o'clock, when I get something to eat, lie down a while, then get up and "receive" till darkness comes on.

We began the Sabbath at this village by a sunrise prayer-meeting. Regular service was held in my room, where were over thirty men and boys gathered. At 3 P.M. I had a meeting for women and over thirty came. Yesterday they were invited again and there were forty. I gave them all tea, but oh! the joy of having only to interest them by answering their questions about spiritual things. One such three hours would pay for many weeks of toil and discomfort.

CHINA.

Mrs. Doolittle wrote from Hangchow:

We have a tailor, Chinese, that for $1.60 will make you a dress, of silk if you choose, in the very height of fashion, and just think of having your washing done for a little less than $1.00 per hundred pieces. But there are other things that seem to more than balance. "Every folding of your hands seems to cost a sixpence."

HOME DEPARTMENT

PROGRAMME FOR FEBRUARY MEETING.—Topic: CHINA.

Scripture Text.—"Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest till He establish, till He make Jerusalem a praise in the earth."

Scripture Reading.—Isa. lx.

Hymn.—"Hail thou long expected Jesus."

General Topic—OUR MISSIONS IN CHINA—THE CHRISTIAN COLLEGE AT CANTON—THE HOSPITALS AND DISPENSARIES THAT BRING HEALING TO THE PEOPLE.

Prayer, for the Medical Work.

Papers.—The late extension of the power of Great Britain on the coast of China.

How the nations, following out their own desires, are preparing the way of the Lord among the heathen.

Hymn.—"Jesus shall reign."

NEW YORK CITY. *C. B. B.*

Systematic Study of Missions for Young People.

LESSON IV.—PRESBYTERIAN FOREIGN MISSIONS.

Eight prominent men of the Presbyterian Church were made Commissioners of the American Board at its third annual meeting, 1813, and from that time on many others, ministers and laymen, rendered distinguished service in foreign missions through the same agency. At least two presbyters became secretaries of the American Board. They were Wm. Jessup Armstrong, D.D., and Geo. W. Wood, D.D. It is only necessary to cite such names as Elias Riggs, Thomson, Dodd and Byington of the Turkish Empire, Grant and Rhea of Persia, Leighton Wilson and Albert Bushnell of Africa, Dr. Hastings of Ceylon, Dulles and Geo. Bowen of India and Wells Williams of China, to show that the Presbyterian element had an illustrious share in the field of the earliest American missions.

Presbyterians of the Pioneer Board.

The first distinctly Presbyterian organization which sent missionaries outside of our own country was established in 1831, in connection with the Synod of Pittsburgh, and was called the Western Foreign Missionary Society. Elisha P. Swift was secretary. This was a Synodical Society and Pittsburgh was headquarters. Missions were founded in North India, Liberia, and among Indians of the United States. The first missionaries were sent to India in 1833. Of four persons who reached Calcutta, only Rev. John C. Lowrie was able to go forward and lay the foundation of a mission. He returned to this country in 1836, but already Rev. John Newton with his company had gone out, and other reinforcements were advanced in 1837, and again in 1838. When the Society was transferred to the care of General Assembly, in 1837, there were four stations in India: Lodiana, Sabathu, Saharanpur, Allahabad. Receipts the same year were $40,000.

Western Foreign Missionary Society, 1831.

With the transference of the Western Society, its name was dropped and headquarters removed to New York. The name adopted was *Board of Foreign Missions of the Presbyterian Church in the U. S. A.*, and the secretary was Walter Lowrie. During the forties missions were undertaken in China and Siam; during the fifties in W. Africa and Japan; during the sixties in Brazil, Peking and Shantung.

Assembly's Board, 1837-1870.

Since 1837 the Church had been divided between two Assemblies, but 1870 was the happy year of Reunion. Presbyterians generally, following the example of over twenty corporate members, loyally withdrew from the American Board and threw the weight of their influence with their own reunited Church. As an equitable adjustment, they brought with them three missions: Syria, Persia, Gaboon, and some stations among the Indians.

1870, Assembly's Board Reorganized.

The Board was necessarily reorganized, and the same year the first of the women's societies were called into being

at Philadelphia, at Chicago and New York City.

The Lessons which are to follow this through 1899, will be confined to study of missions in our own Church. As Dr. Ellinwood once said in a public speech, "We must fight in our tracks. We will survey all the missions in the universe when we get to Heaven."

E. C. P.

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POINTERS FOR EXPANSION OF LESSON IV.

EARLY MISSIONARIES.—(Brief sketches in one paper, or longer, separate sketches.

Dr. Riggs, 1833, *still in the field* (Constantinople); linguist and translator.

John Newton, 1835–1891. See *Church at Home and Abroad*, April, 1892.

Asahel Grant, M.D., first medical missionary to Persia (1, 3,). "The wild mountaineers kissed his shoes."

Dr. and Mrs. Hepburn, Singapore, 1841, on retired list in America.

Walter M. Lowrie, China, 1842. His consecration at fifteen years—death at the hand of pirates, 1847. See *Memoirs*, by his Father.

SOME OFFICERS.—Secretaries Swift. Walter Lowrie, Irving, Arthur Mitchell.

Wm. Rankin (2), fourth Treasurer, 1850–1888 (retired). [During his first year receipts were less than $100,000 from living contributors. Compare with gifts from Women's Boards last year.]

PUBLICATIONS.—*The Foreign Missionary Chronicle*, 1833, (merged in) *The Record* 1850. *The Foreign Missionary*, 1842–1886. *The Church at Home and Abroad*, 1886–1898.

PAPERS.

The Early Wives.

Mrs. Louisa Lowrie, d. Calcutta, six months after sailing from America. "I asked if she felt regret that she was prevented from engaging in personal labor among the heathen. 'No, the Lord sees it best that I should not—perhaps I am not a fit person; He may use my example to raise up others.'"

Mrs. Judith Campbell Grant. See *Life of Dr. Grant.*

Mrs. J. M. Jamieson, d. of cholera, Sabathu, 1845, in her twenty-seventh year and leaving six young children. She charged her husband if he ever returned to America to "preach against the romance of missions;" only devotion to the Saviour could sustain the foreign missionary. She took leave of each child and of her servants with calm self-control and died in peace. Soldiers of an English regiment volunteered to carry her coffin to the grave.

Mrs. Catharine Hastings Scudder (4), of Utica, N. Y., d. of cholera after scarce three years in Ceylon. "If I know my own heart, I think I have not one care for the future."

Incidents Connected with Foundation-Laying.

Martyrs of the Mutiny. See (5) p. 125.

Monuments of the Years.

BOOKS OF REFERENCE.—(1) *Missionary Heroes and Martyrs* (Potter, Providence, R. I., 1856.) (2) *Hand-Book of For. Miss. of Pres. Ch.*, by William Rankin. (3) *Dr. Grant and the Nestorians*, by Dr. Laurie, 1856; *Life and Letters of S. Wells Williams*, pub. by Putnam. (4) *American Missionary Memorial*, (Harper's, 1853); *Two Years in N. India*, by John C. Lowrie, D.D. (5) *India Missions*, Hist. Sketches, covering 1834–1884; *Presbyterian Missions*, 1741–1838, by Ashbel Green, revised by John C. Lowrie.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

How many foreign missionaries has our Church in January, 1899? Page 4.

Where are new stations asked for? Page 5.

How does Mrs. Bishop describe harem life? How many harems has she been acquainted with and how long has she traveled in Asia? Pages 5, 6.

What point does Mrs. Bishop illustrate by customs of Syrians and Armenians? Page 7.

What salient features of Christianity are contrasted with false religions, on page 7?

Contrast Kanazawa in 1879 and 1898. Page 8.

Report an interesting fact fresh from Korea. Page 14.

Name a Laos mountain tribe, met with last year, and tell some of their characteristics. Pages 9, 10.

Whence and when did the first missionary society in England get its charter? On what people were its efforts expended and what, eventually, became of its funds? Pages 14, 15.

What does Mr. Lenington say about four Brazilians, four church edifices and fourteen years? Pages 16, 17.

What advantages of an oculist have they in Korea? Page 17.

How did Miss Montgomery rate a three-hours' opportunity? Page 19.

HOW THE AUXILIARY MEMBERSHIP IS INCREASED IN ONE NEW YORK CHURCH.

Every autumn our pastor preaches a rousing sermon to the church members on their duties and obligations, making a strong appeal to each one to undertake some definite and specific work. On that Sunday and the Sunday following a slip is circulated which all members are asked to sign. It contains this pledge:

"Realizing that when I became a Christian I dedicated myself to the Master's service, and that He therefore expects me, the way being open, to work in His vineyard, I desire to co-operate with the church of which I am a member and to which I have taken an oath of allegiance, in the work which it is seeking to do for the kingdom.

"I therefore take this means of signifying my willingness to affiliate with the societies whose names I check below, and, so far as I may be able, I shall be glad to fulfill the duties of membership therein."

Then follows a list of fifteen church organizations for men, women or children.

Many of these pledges are returned signed. They are classified and a list of those expressing the intention of working with a certain society is sent to the president of that organization. It is the duty of the president to see that the intention is carried out.

By this means, at our October meeting our auxiliary received an accession of eighteen new members, which, with three brought in by personal effort, gave us twenty-one new names on our rolls.

I wonder if some other auxiliary could not increase its membership by this means. It involves, of course, the active co-operation of the pastor, but the auxiliary president who cannot count on that works at a great disadvantage.

Elizabeth Elliot.

SUGGESTION CORNER.

FROM Marietta, Pa.:

"In regard to refunding the money to the missionaries who gave so much to help pay off the debt, we, the ladies of the society, at our monthly meeting, decided we would set the ball rolling by setting apart ten dollars to start a fund for that purpose. We have pledged ourselves to give ten dollars a year until the debt shall have been paid. This is not to interfere with our usual contributions to foreign missions. We hope all the societies of our Church will do something. It should take hold on all as a very pressing work."

FROM Philadelphia, Pa.:

"Mamma told me when she came back from New York that you wanted me to write about our 'Seek and Save' Band. This is correct, we think:

No. of contributing members 24
No. who give of their very own, or do without things to give 12
No. who also give in the church, for foreign missions 11

"There are 10 members whose parents do not attend church, and only give to Foreign Missions this way.

"Your little friend, ———."

FROM Illinois:

" No. of contributors in auxiliary.....27
No. who give their own earnings or self-denials [nearly all consider that they earn what they give, by economy and hard work at home; some do it by saving pin money].
No. who give to church collection, at least 9

"Can a woman be deeply interested in missions and not influence her husband to give more than he would if 'let alone'? And is not that almost as good as giving in church collections herself? How generous would the average man be—to needs so far away—if we did not suggest and stimulate? Yes, praise God, we do get money 'out of men's pockets'—some of them are 'awful' deep and hard to get at—for foreign missions! But we give our *very own* too, with many a prayer, and thanks for the privilege.

"Our auxiliary was organized twenty-five years ago next May and has never, to my knowledge, taken a penny of church collection for foreign missions. Our women are willing, loving, self-sacrificing helpers in all lines of church work. We know we have a good reason for existing."

FROM Ohio:

"In reply to the request of October through Suggestion Corner, I will answer for our society:

No. of contributors in auxiliary.....11
Give their "earnings or self-denials" 11
Give besides to church collections for for. miss.....All or nearly all
Some of them are *the largest contributors to our church collections.*

"So, our experience goes to refute the charge that women's contributions 'generally come out of men's pockets.' The facts with us go to prove the contrary. Our society is 'home and foreign,' and the largest givers to one cause are the largest to the other. The giving, we think, comes from larger interest in missions and more study of the subject by the women of the church."

From Illinois:

"It is the opinion of our society that although the contributions may 'generally come *out* of men's pockets,' it is also true that wives 'generally' help to put the money *into* 'men's pockets,' and therefore they have a right to draw it out; and that usually the amount which the wife contributes would remain *in* the pocket did she not draw it out. In the woman's society the dues are paid monthly, and therefore amount to much more in the aggregate than would be given at an annual collection, where the average husband contributes as representing the family, while wife and daughters sit with folded hands. Our answer then would be:

No. of contributors.....15
No. who give their own earnings or self-denials.....All
[by more or less self-denial, from money they could have spent otherwise.]
No. who contribute besides to church collections.....Half.'

THE FIELD CAMPAIGN.

During the past summer there has been carried on in different parts of the country and under different auspices, what is known among Student Volunteers as the "Field Campaign." This had its beginning in two sources. Officers of the national organization of Student Volunteers, realizing that four years of systematic missionary study which is pursued by Volunteers had given them an unusual knowledge of missions and unusual training for missionary service, felt that in these times of depleted treasuries, such a force should not remain unused. Some of our ministers had also recognized the opportunity for work among churches, and for two or three years past Dr. Marshall in Iowa, and Prof. Hurlbut in Ohio, had arranged for individual workers to make tours through the presbyteries.

At the last convention of the Student Volunteers their officers laid before them their opportunity and the resulting duty. This meant spending such part of the summer vacation as strength and circumstances would permit in visiting churches.

The Methodist denomination made this a national movement, but confined its operations to societies of the Epworth League. In our own denomination the work was not taken up by the Church as a universal movement. In the presbyteries of Newark and Elizabeth, an individual worker gave effective service under the Woman's Foreign Missionary Society. In St. Louis, Volunteers held themselves in readiness to respond to invitations through the Woman's Board. In Ohio and New York work was done under other methods. The campaign seems to have been carried on most widely in our denomination by Student Volunteers of the Chicago Union, under the auspices of the Woman's Board of the Northwest. Six workers were sent out for periods ranging from two to fifteen weeks. In two presbyteries nearly every church was visited. Operations were not confined to young people's societies, but were extended to the Church as a whole. The result was exceedingly satisfactory; 97 churches were visited in which 213 services were held. Conferences were held with officers of the missionary organizations in each church, and the Volunteer laid before them recent and successful methods and plans for missionary work, missionary leaflets, maps, periodicals and a well selected number of missionary books. During the daytime of three days' stay with each church, the same literature was carried into homes.

Through the generosity of a gentleman in the M. E. Church, a remarkably well selected missionary library of sixteen volumes, uniformly bound, was put into the hands of the Volunteers under circumstances which permitted its sale at one-half the cost. By courtesy our Volunteers were also given its use, and the six workers sold sixty of these libraries. Altogether 1,300 good missionary books were put into the societies or homes in these 97 churches. Subscriptions for 426 missionary periodicals were also secured, to say nothing of the number of Year Books of Prayer, maps, leaflets, etc., which were purchased. These are immediate and tangible results. Incidentally several societies were organized. A single gift, which many times exceeded the Board's

entire expense of the campaign, was the result of one visit. In another visit a young lady decided to give that best gift of all, herself, to foreign missions. Several churches are contemplating the adoption of their own missionary. A beautiful spirit of harmony and co-operation has marked the work. This is due, without doubt, to the hearty sympathy and helpfulness of the pastors. To them was due the success of the plan in large measure. After the campaign was ended, their sympathy was still further evidenced by the unanimous resolution of approval and recommendation by the ministers in three Synods.

All this is but preparatory to what it is hoped will be very generally carried on next summer. Already steps are being taken to the organization of an Advisory Committee, which shall consist of members of the Board of Foreign Missions of the General Assembly, with a representative from each of the Woman's Boards. Students also are endeavoring to extend the work of preparation for service among students.

Now let not the societies and churches be behind in their part, which is to arrange for and to receive with hearty welcome the workers who we trust shall next summer be sent in largely increased numbers. Perhaps there has never come to the churches an opportunity for assistance so valuable and so available.

(*Mrs. N. D.*) *Annie P. Hillis.*

SINCE LAST MONTH.

ARRIVALS:

November 21.—At New York, Rev. A. W. Cooper and family from Ratburee, Siam. Address, Jefferson, N. Y.

November —.—At ———, Miss Harriet E. Ghormley from Chieng Mai, Laos. Address, Partridge, Kansas.

November —.—At ———, Rev J. C. Kelly and family from Lien Chow, China. Address, East Palestine, Ohio. (Reached November 21.)

DEPARTURES:

December 5.—From Denver, Col., Rev. C. D. Campbell and family, returning to Mexico.

DEATHS:

November 17.—At San Gabriel, California, Mrs. B. C. Henry, missionary in Canton, China, for twenty-five years.

November 20.—At Baraka Station, Africa, Mrs. Chas. J. Boppell, two months and fourteen days after arriving there.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' Meeting first Tuesday of the month, prayer-meeting, third Tuesday, each commencing at 11 o'clock. Cordial invitation extended to each meeting.

WEEK OF PRAYER.—Daily meetings in small auditorium, Witherspoon Building, commencing Tuesday, Jan. 3, to Saturday, 7th, inclusive, each beginning at 3 o'clock. Printed lists of subjects may be obtained by sending a stamp for postage. Let all who can, come and share in these services which year by year strengthen the bond more closely that unites our great family of field and home workers.

MRS. B. C. HENRY, Canton, China, the mention of whose death is made elsewhere in this number, has been the honored, loved and faithful missionary of this society for twenty-five years. "Her orphan band of about twenty girls rescued from slavery and worse, and brought into the light, trained to be Christians in their lives and homes, are among the stars in her crown. They are superior teachers, proficient physicians, model wives of young preachers. Her works follow her in every relation of life."

MRS. REESE T. EDWARDS, Canton; Mrs. May G. Simcox, Paotingfu, China; Mrs. M. H. Kerr, Africa; Miss Ida Luther, Japan; Mrs. Samuel M. Jordan, East Persia, have been adopted into our missionary family.

THE young people who contributed last year to the new building for Rang Mahal school, Lahore, have been inquiring with a praiseworthy combination of generosity and faithfulness to their old trust, whether more of their money is needed for Rang Mahal. They will be glad to know that the school boys, 882 of them, are already in their new building. The current number of *Over Sea and Land* will quote various items from mission letters about this school. With last year's investment already booming, it will require less faith to invest in Syrian day-schools this year. This will be an object which need not be taken from contributors at the end of a year, for school work in Syria is always going on and is one of the most needy as well as useful of our educational enterprises. A circular presenting this new work can be had by sending a one-cent stamp to headquarters.

AS WOMAN'S WORK FOR WOMAN for '99 will return to study of the countries, it will be well

for our workers to supply themselves, if they have not already done so, with literature for constant reference, as: *Historical Sketches, Question Book* Series, *Facts on Foreign Missions, Foreign Missionary Catechism*, etc. It is the purpose of the society to furnish from month to month a leaflet bearing upon the home life in each country, of which notice will be given in next number.

Titus Coan (A Hero, Hawaiian Islands), 2 cts. each, now ready.

From Chicago.

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

AGAIN this month we urge the *Year Book*, especially for missionary libraries and auxiliary societies that keep a file of reference books, as this year it is particularly a roll-call of our missionaries and will be valuable for reference year after year, long after it has been used as a book of prayer. Those who have not already gotten a copy should send for it before too late.

THE annual union meeting of all the Woman's Boards and Societies will be held this year on Tuesday, Jan. 3, at 10 A.M., in the auditorium of the Y. M. C. A., *entrance on Arcade Court*, east side of La Salle, between Madison and Monroe streets. General topic: Faith. Sub-topics: Expression, through Prayer and through Works; Results at Home and Abroad. Each Board hopes to have a missionary representing its work abroad.

YOU frequently hear the expression "I do not believe in Foreign Missions," and sometimes it is hard to meet and try to overcome the positive manner in which it is uttered. Send for the address entitled *I Do Not Believe in Foreign Missions*. The writer shows this expression to be a confession of ignorance of the history of civilization.

TO be added to the birthdays given last January is that of Miss Grace Curtis Glenn, the 13th; she reached Japan in October.

BECAUSE of new ruling from the P. O. Dept., notice of new leaflets and helps cannot be added by cyclostyle leaf to our catalogue, as heretofore. Look for it always in this column and on our page of *The Interior*. We have now *People and Places on the Foreign Fields*, picture book, price 10 cts. each; *Titus Coan* and *Kim Yong Sun* (Hero Series), 2 cts. each, 15 cts. per doz.; *I Do Not Believe in Foreign Missions*, 2 cts. each, 20 cts. per doz.

Previously mentioned: *Programs for Bands and Junior C. E.*, one for each month, 6 cts. per set; *The Bringing of the Bells*, an exercise, 4 cts. each, 40 cts. per doz.; *Story of the Islands*, 2 cts. each, 15 cts. per doz.; revised edition of *Foreign Missions in Moses and the Prophets*, 20 cts. per hundred; *Year Book*, 10 cts. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at the same hour.

LETTERS from some of our organizations speak of depleted treasuries because of all that has been done for the "Red Cross Society." The work for our soldiers was a providential demand and one in which our hearts have warm sympathy. We had, however, hoped that the funds needful would have been found through personal self-denial and not drawn from resources usually devoted to the Lord's treasury. May we not believe that this may yet prove true? It has been recently remarked that "we need a great revival of patriotism for the kingdom of God."

WE have now a special secretary for the *Senior* C. E. Societies, Miss Eleanor Storm, and all communications relating to C. E. work may hereafter be addressed to her at headquarters.

THE fourth annual meeting of the Kentucky Synodical Foreign Missionary Society was held at Dansville, Oct. 13, and had a very fine representation of delegates. New auxiliaries had been organized during the year at Mount Vernon, Hyden and Lancaster. Hyden, one of the mountain mission stations, sent two delegates. Their journey involved two days of travel before reaching the railroad. At the meeting, addresses were given by Dr. Thomas Marshall and Miss Letitia H. McCampbell. The latter represented work at Teheran which has been given up on account of the retrenchment made needful by lack of funds. Her address and presence made a deep impression.

MISS JULIA R. TODD has resigned the presidency of the Louisville Presbyterial Society and Mrs. Charles S. Nield of Louisville has been chosen in her place. Miss Todd is still, however, president of the Synodical Foreign Missionary Society.

AT the semi-annual meeting of Syracuse Presbyterial Society in Fayetteville, the last hour was devoted to a "Conference for Gleanings from To-day's Programme," when every woman was asked to repeat something that had impressed her during the day. This was novel and interesting and unexpectedly productive of large results financially.

From Northern New York.

WE are to have the pleasure of holding our twenty-seventh annual meeting with our auxiliary of the Second Church, Amsterdam, N. Y. It is not too early to pray and plan for this meeting. We trust that both at the monthly meetings and in private devotions this coming meeting may be a special subject of prayer, that when we come together in April we may be prepared to receive the Master's blessing.

ONLY three months remain of the fiscal year, as the treasurer's books close April 1st. This, then, is the time to examine our auxiliary accounts and make sure there is no deficit. No Auxiliary, Band or C. E. S. should be satisfied with what was done last year, but each should strive to lay a larger offering on the Lord's altar. There is new land, now to, be possessed, and we should do our part to take possession of it in the name of the Lord.

INTERESTING letters have recently been re-

ceived from our missionaries, Rev. W. H. Lingle and Rev. James B. Rodgers. The C. E. S. of Troy and Champlain Presbyteries, if they have not already received a copy of Mr. Lingle's letter, can obtain the same by applying to Miss Angie Wing, Glens Falls, N. Y. Miss Eleanor Meneely, 30 Elk St. Albany, N. Y., will furnish copies of Mr. Rodgers' letter to the C. E. S. of Albany and Columbia Presbyteries.

WE trust that the new year comes laden with our Father's choicest blessings for all the homes in our Northern New York household, and for the homes of those who represent us across the seas. Let us each strive to make it a year of more earnest, prayerful work for the coming of our Redeemer's kingdom.

From St. Louis.

Meetings at 1516 Locust street, Room 21, the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends cordially welcomed.

AMONG events of the month, one thing gives us great pleasure in recording—the return of Mrs. Meade Williams to our ranks. As her name has never been removed from the list of officers, this announcement may be a surprise to some of our workers, inasmuch as Mrs. Prentis has filled the position so ably in her absence. Mrs. Williams has been abroad in Germany for more than a year with her husband, who has been studying there. Now we rejoice that we have both Mrs. Prentis *and* Mrs. Williams.

WE are compelled to part (only temporarily, we hope) with Mrs. Luella Knight, who goes into city mission work. Mrs. Knight has been one of us so long and has worked so unwearyingly that we shall miss her deeply. We feel, however, that her new field of labor gains by our loss. Mrs. W. S. Knight takes the vacant place.

WE recommend that in every society the first meeting of the year be a "personal consecration service." Determine to lay upon God's altar the use of every talent with which He has entrusted you. Let the missionary society meetings be the place to which you bring your choicest thoughts; make them attractive with music, bright smiles and cordial greetings; make them improving with the inspired words of great men and women; make them holy with prayer and praise, and you yourself will realize as never before that "to him that hath shall be given" and that in order to have royally, one must spend royally.

God speed us all through the coming year, and, as Tiny Tim in Dickens' beautiful Christmas Carol says, "God bless us, every one!"

NEW LITERATURE: *Year Book of Prayer* for Foreign Missions for 1899, 10 cts.; *Answered Prayer* (poetry), *The Gospel Dawn in Syria* (poetry), *Through Death to Life* (poetry), each 1 ct., 10 cts per dozen; *Ask Somebody Else*, *The Story of the Islands*, each 2 cts., 15 cts. per dozen; *Speaking to the King*, 1 ct. each, 10 cts. per dozen. Also the picture book, *People and Places on the Foreign Field* (a book of 180 pictures), 10 cts. Send orders to St. Louis at the above address.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A. M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P. M. Visitors welcome.

AT the semi-annual meeting of the Board, Dr. Atterbury of China made an address which was listened to with rapt attention. He said we had a right to be encouraged by the progress of Christianity in China. Among the agencies to greatly assist this work is the railroad which is being built, slowly but surely, so that districts that have never been visited by missionaries will now be made accessible. Another agency for disseminating the Gospel is the "Fair" held in their cities and villages. Great crowds attending them listen to the missionary, receive tracts and portions of Scripture, and, returning to their distant homes, tell the story to the stay-at-homes, thus spreading the "glad tidings." No need to be discouraged when a missionary, who in *eleven* years baptized ten persons, in *one* year (the next year) baptized eleven hundred. A reception was given to Dr. Atterbury at the close of the meeting.

MISS EVELYN BROWNE, teacher of the school at the Home, has gone on a visit to relatives in Montreal for a few months of rest and recuperation. Mrs. C. S. Martin, who has had some experience in teaching Chinese children, has been secured to teach during Miss Browne's absence. Mrs. Herriott has been teaching the Bible lessons every Friday afternoon with great acceptance.

SEVERAL auxiliaries in San Francisco and the cities about the Bay have had Mrs. Bannerman, returned missionary from Africa, address them on missionary work in Africa, much to their edification and instruction. Several societies expect her to address the audience at their praise meetings.

WE trust *all* the auxiliaries under the Occidental Board will arrange to have praise meetings, inviting the whole congregation, as these meetings are instructive and present the work of missions to those who are not interested. It is a good time to secure new recruits for our societies.

REGRETFUL word came from the New York Board that it would be impossible to send Dr. Maud Mackay as medical missionary, at present. Owing to the condition of the treasury, no new missionaries will be sent out, unless it be to answer the crying need of ministers to do itinerating work. The Assembly's Board urges all societies to do their utmost to support those already in the field.

AN interesting letter from Mrs. Callender of Laos, missionary of the First Church of San Francisco, has been received.

TUESDAY evening, Nov. 22, a few invited guests witnessed a quiet wedding ceremony at the Home, when Dr. Condit joined Gun Ho, one of our girls, to a young Chinese, a member of the Congregational Church. There was no Oriental pomp, no feasting for days, no carriages—merely two Christians set up a Christian home as a light among their darkened people.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

WE have been told that the mission of the Church is missions. If this is true—and who would wish to say that it is not?—when is the time to commence to learn something about the mission field—in childhood, in youth or in old age? The officers of the North Pacific Board feel there is nothing, at the present time, of greater importance than interesting the children in the subject of missions. *Over Sea and Land* should come to them each month as their own little magazine, junior societies should be organized where there are none, and their missionary meetings should be made of special interest.

AT a recent meeting of the presbyterial society in the Presbytery of Portland, a speaker remarked that some people find it difficult to give proportionately because they did not commence that way. What is the moral? If we desire to have our children and young people commence life by forming the habit of proportionate and systematic giving, shall we say to them, "go and do as we say," or, "come and do as we do"?

AT the last Washington State Christian Endeavor Convention one little society was reported as having thirty-five members, thirty-one of whom are tithe givers. If this proportion prevailed in all our societies, what might not the results be for time and for eternity?

THE long winter evenings, which we now have, are favorable for meetings of Missionary Reading Circles. Can we not, through them, enlist entire households—men and women, old and young? The great need of so doing is expressed in the following words by Dr. A. T. Pierson: "The bulk of our church membership remains ignorant of the subject of missions. Were the facts familiar, could the degradation and destitution of these unsaved millions be really understood and *felt*, the prevailing apathy would not last an hour."

IN Seattle and Tacoma, through the efforts of the Missionary Social Unions, a number of missionary books have been placed on the shelves of the public libraries where missionary magazines are also kept on file.

OUR treasurer's semi-annual report shows an increase over the gifts of last year, during the same period, to *every fund and from every presbytery*.

THE new *Year Book of Prayer for Foreign Missions* is on the shelf in our depository. "Who will not wish to own a copy of the 'Roll Call' of our missionaries for the closing year of a grand missionary century?"

OUR auxiliaries are reminded that Thursday of the "Week of Prayer" is the *special* day on which we pray for our missions and missionaries. Let us all unite in a prayer of faith.

NEW BANDS AND SOCIETIES.

* Transferred from Assembly's Board.

MARYLAND.

Tacoma, Park, Jr. C.E.

NEW JERSEY.

C.E.—*Atlantic City; *Belmar; Burlington; Haddonfield (Jr.); Lakewood (Jr.); South Orange, 1st (Jr.); South Park.

NEW YORK.

Pittsford, Cheerful Workers.
Rochester, Cates Ch., Children's Good Work for Children.

OHIO.

C.E.—Black Lick; Frankfort (Jr.); North Springfield; Waterville; *West Salem; Weston.

PENNSYLVANIA.

Patterson Mem'l, Bd.
Philadelphia, Bd., "No. 1,055."
C.E.—Berniee (Jr.); Easton, College Hill; *Little Brittain; *Mount Airy; Phila., Arch St. Chapel; Phila, Tioga; Pittsb'gh, Bouquet St.; *Uniontown, 1st; W. Pittston (Jr.); Wilkinsburg (Int.); Wyalusing, 2d (Jr.).

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Nov. 1, 1898.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens, 13.71; Beech Grove, S.C.E., 3.50; Beverly, 9; Marietta, 32.59; Middleport, 1.18, S.C.E., 6.40; Veto, S.C.E., 3, $69.38

BLAIRSVILLE.—Plum Creek, S.C.E., 20 00

BUTLER.—Clintonville, S.C.E., 20.00

CHESTER.—Doe Run, S.C.E., 15; Media, S.C.E., 10, 25.00

CINCINNATI.—Cincinnati, 1st, 5, King's Messengers, 5, S. C.E., 5; 2d Ch., 20.50, Y L.S., 6 25; 7th Ch., 28; Avondale, 18.70, S.C.E., 5; Knox, 1.85; Mohawk, 2.38, Hope Bd., 6.50, Boys' Brigade, 3.14, Buds of Promise, 45 cts., Primary Cl., 7.43; Mt. Auburn, 44.50; North, 7.45; Pilgrim Chapel, S.C.E., 5; Walnut Hills, 19, Fullerton Bd., 8, Hayward Bd., 4, Humphrey Bd., 12.50; Glendale, 13 15, S.C.E., 6.25; Hartwell, 4; Loveland, 3.25; Montgomery, 9, S.C.E., 3; Morrow, 14.14; New Richmond, 11.04; Norwood (Syn. Obj., 1), 6.50; Pleasant Ridge, 5; Reading and Lockland, 1.50; Westm'r, S.C.E., 5; Westwood, 5; Wyoming, 32.69, 335.17

COLUMBUS.—Black Lick, S.C.E., 3; Columbus, 2d, 13.65, Y.L.S., 20, Moore Bd., 7.54, Mrs. Wm. G. Dunn, 30; Broad St., 75, S.C.E., 25; Olivet, 4.35; Grove City, 2.60; Plain City, 6.50, 187.64

KITTANNING.—Apollo, 33.28, Hopeful Bd., 2 18, Faithful Workers, 2.04; Currie's Run, S.C.E., 12; Elderton, 6; Freeport, 19.75; Glade Run, 15; Indiana, 105; Kittanning, 1st, 175; Saltsburg, 30; West Glade Run, 25, 425.25

MAHONING.—Kinsman, S.C.E., 5.00

MAUMEE.—Bowling Green (Syn. Obj., 1), 23.52; Bryan (Syn. Obj., 1), 16.52; Defiance, 5.82, S.C.E., 24.25; Delta, 2.82; Eagle Creek (Syn. Obj., 1), 2.94; Edgerton, S.C.E., 2.42; Fayette, Syn. Obj., 1; Manmee, S.C.E., 4.85; New Rochester, 5.82; Paulding, S.C.E., 7.76; Pemberville, S.C.E., 7.76; Toledo, 1st, 9.70; 3d, S.C.E., 9.70; 5th, 13; Collingwood Ave., 16.17; Westm'r, S.C.E., 24.25; Waterville, S.C.E., 4.85; Weston, 10, S.C.E., 5; West Unity, 10.25, 208.40

MONMOUTH.—Allentown, S.C.E., 5; Atlantic Highlands, S.C.E., 10; Belmar, S.C.E., 15.50; Beverley, 52, S.C.E., 10; Bordentown, S.C.E., 5; Burlington, Girls' Bd., 7.53, S.C.E., 25; Columbus, S.C.E., 5; Freehold, 52.50; Jacksonville, 5; Lakewood, S.C.E. Jr., 36.44; Manalapan, S.C.E., 5; Manasquan, 11.62, S.C.E., 5.03; Matawan, 50.81; Moorestown, S.C.E., 25; Perrineville, 13.65; Red Bank, 42.31; Riverton, Earnest Workers, 9.25; Tennent, S.C.E., 8, 399.64

NEWARK.—Bloomfield, 1st, 125; Westm'r, 112.50; Caldwell, 40.50; Montclair, 1st, 200, Y.L.S., 24.50, Sunbeams, 6.74, S.C.E., 12.50; Newark, 1st, Stearns Mem'l Bd., 100; Bethany, 31, Jr. Circle, 7, S.C.E., 60 cts.; Central, 8; Fewsmith, 10; Forest Hill, S.C.E., 8.85; High St, 42 43; Park, 125; Roseville Ave., 40; South Park, 102.12, S.C.E., 20; Roseland, 30, 1,046.74

PHILADELPHIA.—Arch St., *special*, 9; Hollond, S.C.E., 45; Presb'l Soc., *special*, 15.42, 69.42

PHILADELPHIA, NORTH.—Chestnut Hill, 1st, S.C.E., 2.90; Mt. Airy, S.C.E., 5, 7.90

PITTSBURGH AND ALLEGHENY, COM.—Allegheny, 1st, 110; 2d, 15, S.C.E., 10; Brighton Road, 5; McClure Ave., 44.75; Bethany, 10; Cannonsburg, Central, 25; Clifton, 1.90; Concord, 8; Coraopolis, 14.50; Crafton, 10.50, Charlotte Hawes Bd., 25; Edgewood, 28.35; Emsworth, 36.95, Miss Veech's Cl., 1; Glenfield, 3; Glenshaw, 15, Sunshine Bd., 3.35; Hoboken, 5, Y.L.B., 15; Ingram, 27; Leetsdale, 20; McDonald, 9.75; Monongahela, 52; Natrona, 14; Oakmont, 24, S.C.E., 25; Pittsburgh, 4th, S.C.E., 15; Bellefield, 44, Boquet St. Chapel, S.C.E., 7.50; E. Liberty, 128.85; Hazlewood, 5; Highland, 8.72; Homewood Ave., 4.50, S.C.E., 7.96; Knoxville, Buds of Promise, 20; Lawrenceville, 23; Mt. Washington, 10; Park Ave., 18.20; Tabernacle, 11.40; Raccoon, 27; Sewickley, 25.63, Y. W.B., 15.08; Sharon, 23 01; Wilkinsburg, S.C.E., Int., 18; Y. P. Branch, 7.50; Mrs. D. J. Smith, 2.95, 1,002.35

PORTSMOUTH.—Portsmouth, 1st German, S.C.E., 5.00
WEST JERSEY.—Atlantic City, S.C.E. Jr., 25; Bridgeton, 1st, 25.01; Bridgeton, 2d, S.C.E., 25; Camden, 1st, 19.79; Cedarville, 15; Clayton, 18.25; Cold Spring, 15; Haddonfield, 15, S.C.E. Jr., 5; Merchantville, 12.05; Millville, 15, S.C.E. Jr., 3, 167.10
LEGACY.—Estate of Mrs. Eliza Halsey Howell, Newark, N. J., 500.00

MISCELLANEOUS.—Euclid, Pa., Miss Elizabeth McJunkin, 50; Pittsburgh, Pa., Mrs. Marie B. Kramer, refund, 100; Tolono, Ill., Mr. and Mrs. T. M. Salisbury, 270, 420.00

Total for Nov., 1898, $4,938.99
Total since May 1, $34,455.98

MRS. JULIA M. FISHBURN, *Treas.*,
Dec. 1, 1898. 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Nov. 20, 1898.

ABERDEEN.—Aberdeen, 5, C.E., 5, Jr. C.E., 5; Britton, 15, C.E., 5; Groton, 10, C.E., 5; Pierpont, 2, $52.00
BLOOMINGTON.—Bloomington, 1st, 20.35; Danville, 1st, 38; 2d, 21.32; Fairbury, C.E., 20; Lexington, 6.45; Pontiac, C.E., 15; Rossville, 5, 126.12
BOISE.—Idaho Falls, 1.50; Malad City, 2, 3.50
BOULDER.—Lasalle Bd., 5.00
BOX BUTTE.—Belmont, 1.85; Crow Butte, 1.11; Emanuel, 1.76; Union Star, 2.50; Valentine, 4.50; Willow Creek, 3; Marsland, King's Daughters, 5.31, 20.03
BUTTE.—Anaconda, 3; Butte, 5, 8.00
CAIRO.—Cash, 5.00
CHICAGO.—Avondale, C.E., 6.50; Coal City, 15; Chicago, Central Pk., 7.50; Bethlehem Chapel, 4.50; Campbell Pk., Y. W.S., 12.50, C.E., 17.50; 1st, 82, C.E., 13.25; 2d, 77.35; 6th, 22; 8th, 15, C.E., 10; 41st St., 20; Englewood, 1st, C.E., 52.95; Evanston, 1st, 75; South Ch., 20.67; Kankakee, 18.08; Lake Forest, 103.80, Mrs. S. J. Rhea, 12.75, Steady Streams, 22.96; Maywood, 5; Waukegan, 15.39; Anon., 10.65, 640.35
DETROIT.—Springfield, C.E., 2.75
FARGO.—Fargo, 5.25
FREEPORT.—Argyle, Willow Creek Ch., 16.46; Freeport, 1st, 18; Galena, 1st, C.E., 26; Hanover, 1; Linn and Hebron, 25 cts.; Marengo, C.E., 6.25; Oregon, 4.15; Rockford, Westminster Ch., 6.30, 52.67
HELENA.—Bozeman, 7; Helena, 9, 16.00
IOWA CITY.—Columbus Junction, Jr. C.E., 3; Muscatine, Jr. C.E., 5; Summit, C.E., 7.22, 15.22
KEARNEY.—Buffalo Grove, C.E., 9; Central City, 4; Fullerton, C.E., 2; Kearney, 2.83; Lexington, 2.90; Litchfield, Jr. C.E., 3.50; St. Paul, 2.80; Wood River, 1.23, 28.26
MANKATO.—Redwood Falls, C.E., 7.00
MATTOON.—Ashmore, 9.75, C.E., 5; Charlestown, 6.05; Effingham, 3; Kansas, 13.50; Mattoon, 3; Oakland, C.E., 2; Pana, 28.60, C.E., 10.60; Paris, 107.10; Lerna, Pleasant Prairie Ch., C.E., 4.50; Taylorville, 15; Vandalia, 14.25, 222.35
MINNEAPOLIS.—Buffalo, 3.60; Minneapolis, Bethlehem Ch., C.E., 25; 1st, Y.W.S., 10; Highland Pk., 4.95, Sunshine Bd., 80 cts.; Westm'r Ch., 78, 122.35
NEBRASKA CITY.—Tecumseh, C.E., 25.00
OTTAWA.—Ottawa, 5; Paw Paw, 25; Sandwich, C.E., 2.50; Waltham, 5, 37.50
NEW ALBANY.—Hanover, C.E., 2.46
RED RIVER.—Fergus Falls, 17.00
ST. PAUL.—Hastings, 6.76; St. Paul, Central Ch., 20; Dayton Ave. Ch., 40.17, Jr. C.E., 5; House of Hope Ch., 86.72; Macalester, 3.10; Merriam Pk., Van Cleeve Soc., 15.25; White Bear, 3 95, 180.95
SCHUYLER.—Monmouth, C.E., 20.00
VINCENNES.—Indiana Ch., C.E., 7.50
WATERLOO.—Garwin, Salem Ch., 3.50
WINNEBAGO.—Green Bay, French Ch., C.E., 1; Marinette, 18.64, C.E., 6.25; Marshfield, 12.50, Bd., 1.32, C.E., 3.46; Oconto, 5, C.E., 15; Oshkosh, 6; Shawano, 5; Stevens Point, 12.73, 86.90
MISCELLANEOUS.—A Friend, 125; A Gift, 10; Merrillan, Wis., Mrs. A. Purnell, 10, 145.00

Total for month, $1,857.66
Total since April 20, 20,426.39

MRS. C. B. FARWELL, *Treas.*,
Chicago, Nov. 20, 1898. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Nov., 1898.

* Indicates summer offering for medical missions.

BINGHAMTON.—Binghamton, 1st, C.E., 10, *1; Lordville, C.E., 5; Owego, 15; Windsor, 6, $37.00
BROOKLYN.—Brooklyn, Ainslie St., C.E., 15, Jr. C.E., 19; Calvary, 11.66; Central, 25; City Park Branch, 7.36, Cheerful Givers, 9; Classon Ave., 32; Duryea, 26.25, Golden Rule Bd., 60 cts., C.E., 10; 1st, 14.25; German Free Ch., C.E., 5.51; Green Ave, 8.34; Immanuel, 25; Lafayette Ave., 107.96; Mem'l, 42.30, C.E., 12.50; Noble St., 5.81; Ross St., 60.95, *1, C.E., 42; 2d, 1.89; Throop Ave., 31, Girls' Bd., 10, C.E., 50; Westm'r, Jr. C.E., 2.50; Stapleton, S. I., 1st, 11, *47.60; West New Brighton, S. I., Calvary, 24.81, 660.29
BUFFALO.—Buffalo, Calvary, 13.52, *2.75; Central, 43.70; Ch. of the Covenant, 10, C.E., 10; Lebanon Ch., C.E., 5; North, 16.25, *3; Park, *12; West Ave., *2.36; East Aurora, 10; Lancaster, Jr. C.E., 5; Sherman, 10; Westfield, C.E., 3, 146.58
CAYUGA.—Auburn, Calvary, 4.50; Central, *7.50; Hope Chapel, Lend a Hand Club, 5; 2d, 16, *6.50, Praise Off., 8.25; Individual Gift, 20, 67.75
CHEMUNG.—Big Flats, 12.50, *3; Burdett, 25; Elmira, 1st, 27.75, *4.20; Franklin St., 12, *1; Lake St., 37; Hector, 7, *3; Mecklenburg, 14.50, *4.05; Monterey, 5; Montour Falls, 4.85, *1; Morcland, 3 25, *1; Sugar Hill, 4, *2.25; Watkins, C.E., 10, 182.35
EBENEZER, KY.—Dayton, 5, *2.25; Lexington, 2d, 10, C.E., 5; Maysville, 25, 47.25
GENESEE.—Attica, 15.50, S.S., 3.79; Batavia, 100, *13, S.S. Miss. Bd., 12; Bergen, 18, *4.10; Bethany, Union Soc., 5; Corfu, *1.70; East Pembroke, *3; Le Roy, 13, *11, C.E., 20; Stone Church, *2.16; Warsaw, 17, *5, 244.25
HUDSON.—Haverstraw, Central, 50; Hopewell Ch., C.E., 20; Nyack, C.E., 5, Jr. C.E., 10; Ramapo, Mrs. R. J. Davidson, 3; South Centreville, C.E., 5; Stony Point, Willing Workers, 5; Unionville, C.E., 2.50, 100.50
MORRIS AND ORANGE, N.J.—Morristown, South St., 30.00
NEW YORK.—Montreal, Can., 6; New York, Central, *38; Ch. of the Puritans, Puritan Guild, 50; 1st Union, 19; 14th St., Jr. C.E., 4.75; Lenox, C.E., 17; Madison Square, *125; North, C.E., 5; Olivet, S.S. Miss. Assn., 25, *30; Park, 25, A Friend, 106.20, Y.L.S., 3.80; Scotch, C.E., 10; Throgg's Neck, C.E., 5; Washington Heights, 27.50; West End, 25, C.E. 24.50; Westm'r, *2.75, 549 50
NIAGARA.—Albion, *10; Barre Center, 82 cts., *1.25; Carlton, *6; Holley, 3.90, *3; Lewiston, 1, *9; Lockport, 1st, Jr. C.E., 5; 2d, *4.21; Lyndonville, C.E., 10; Mapleton, 1.80, *80 cts.; Medina, 5, *2 25; Niagara Falls, 1st, 12, *14; Pierce Ave., 2; North Tonawanda, 9.37, *5, Jr. C.E., 4; Somerset, 5, *2; Wilson, *3.25; Wright's Corners, 5, *2; Youngstown, 7, *1.16, 135.81
NORTH RIVER.—Freedom Plains, *2; Highland, C.E., 6; Marlboro, C.E., 10; Milton, C.E., 7; Newburgh, 1st, 50; Salisbury Mills, Bethlehem Ch., 13.26, Hope Bd. and Helping Hand, 22.68; Rondout, 87.80, 148.74
ROCHESTER.—Gates, Bd., 2; Geneseo, 25, Systematic Givers, 25; Lima, 19, *3; Mendon, 5; Pitsford, Children's Soc., 2; Rochester, Brick, 50; 1st, 30; Mem'l, 20, C.E., 10, 191.00
UTICA.—Boonville, 25; Clinton, 25, One Member, 50, S.S., 25; Holland Patent, 20, C.E., 10; Ilion, 20, Willing Workers, 5.18; Knoxboro, 22, C.E., 2.50; New York Mills, Y.L.S., 20; Oneida, C.E., 20, Home Dept. of S.S., 25; Oneida Castle, 9; Oriskany, 11; Rome, 68; Sauquoit, 17, Willing Workers, 15; South Trenton, 12; Turin, 10; Utica, 1st, 125, Y.L.S., 25, Do Good Bd., 5; Mem'l, 25; Olivet, 12.50, *3; Westm'r, 50; Vernon, 8.30; Verona, 10, *5, Jr. C.E., 3, S.S., 4; Waterville, 50; Westernville, 10; Whitesboro, 10, 757.48
WESTCHESTER.—Bridgeport, Ct., Hope Bd., 5; Mt. Vernon, Try to Help Bd., 5; New Rochelle, 2, King's Messengers, 5; Patterson, C.E., 5; Peekskill, 1st, Jr. C.E., 4; 1st and 2d, 25; 2d, C.E., 8.03; Pelham Manor, 10, *1; Stamford, Ct., *7, Chinese S.S., 18; Yonkers, Immanuel, 7, 100.03
MISCELLANEOUS.—Washington, D.C., New York Ave. Ch., Home Dept., 5; Coll. at 156 Fifth Ave., 26.95, 31.95

Total, $3,430.48
Total since April 1, 20,086.11

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, N. Y. City.

MRS. HALSEY L. WOOD, *Asst. Treas.*,
156 Fifth Avenue, N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending Nov. 24, 1898.

CHOCTAW.—Krebs, 5; S. McAlester, 2.30, $7.30
EMPORIA.—Arkansas City, C.E., 12.20
PALMYRA.—Brookfield, 2; LaGrange, Jr. C.E., 1.25, 3.25
ST. LOUIS.—St. Louis, Carondelet, C.E., 11.50; 1st German, 10, "E. W. M.," 50, 71.50
TOPEKA.—Clay Centre, 12.75; Junction City, 3.91; Kansas City, 1st, 20; Central, 5; Grand View, 4.35; Western Highlands, 3; Lawrence, 4; 1st, C.E., 3.50; Leavenworth, C.E., 20; Manhattan, Seymour, 6; Stanley, 8; Sedalia, 1; Topeka, 1st, Inter. C.E., 2; 3d, 2.50; Westm'r, 2.15, 98.19
TRINITY.—Dallas, 2d, 12.50

Total for month, $204.94
Total to date, 2,820.36

MRS. WM. BURG, *Treas.*,
Nov. 24, 1898. 1756 Mo. Ave., St. Louis, Mo

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